

The Prisoner of San Jose

HOW I ESCAPED FROM ROSICRUCIAN MIND CONTROL



Pierre S. Freeman

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This memoir by Pierre S. Freeman reveals how the Ancient Mystical Order Rosæ Crucis, also known as AMORC, located in San Jose, recruited a young Haitian, exposing him to twenty-four years of sustained indoctrination and mind control. Having no family or friends to substantially help him, nor exit psychologist, deprogrammer, or interventionist to guide him, Pierre Freeman methodically studied the cult experience, analyzing the mind control and hypnotic procedures that had affected his life. This story is about how he deprogrammed himself and recovered the mental and emotional stability and, most importantly, the liberty he had lost for twenty-four years of his life.

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*I dedicate this book to my mother, Annette,
who passed away on September 5, 1987.*

PROLOGUE

In the literature of mind control, I believe there have been, so far, two somewhat discrete phases. The first is embodied in the work of people like Robert Jay Lifton and Edgar Schein, inspired by the dynamic psychological work of Kurt Lewin. I would call this first phase “the study of brainwashing.” Its most important fruit was the study of coercion of people in captivity based on research focused on interrogation and coercive techniques practiced on prisoners in Communist China and Korea. In brainwashing, mind control influences are vested in the captor, the victim being an actual physical captive under the complete physical control of his jailer, interrogator, or state bureaucrat.

The second phase was developed by cult experts like Steven Hassan, Margaret Singer, and the team of Joel Kramer and Diana Alstad. In this phase, there was an analysis of similar techniques involving religious, psychological, political, and commercial cults. I call this phase “the study of cult mind control.” In this phase, captivity is largely voluntary but under direct influence by the cult leadership. There are no physical constraints, but the point of contact to create compliance is very physical and environmentally immediate.

Cult mind control study had two progressive outcomes. Initially,

it produced a form of psychological reconditioning designed to remove people from cult mind control constraints on their emotions and thought processes, which was called deprogramming. After that phase resulted in certain unfavorable psychological and social consequences, including the possibility of deprogrammers facing legal and personal consequences, including kidnapping, a new cult reconditioning protocol evolved. It was called exit psychology and involved a less coercive, more subtle approach to removing the influences of cult mind control.

I would like to see my book as part of a third phase, a phase where mind control techniques are explored largely apart from any type of physical environment. In my case, both recruitment into a cult and the imposition of mind control techniques were largely remote from any type of physical environment, although there was a human influence through the culture of a fraternal lodge. Still, in the cult that I grew up in, most of the indoctrination occurred in the privacy of my own home or, when I was homeless, the seclusion of a lonely bench or a temporary station in a laundromat.

In one sense, you could say all three phases of analysis focus on how organizations can change a human personality vested with an individual, independent frame of mind (perhaps influenced to some degree by family and sociopolitical milieu) to a fully compliant, cult-directed personality. In fact, there are, in my mind, three methods of creating a cult personality from an ordinary human being.

- 1) Brainwashing—involving the coercion to change and transmute personality through physical captivity
- 2) Mind control—involving the coercion to change and transmute personality through direct physical and psychological influence in a controlled environment
- 3) Remote indoctrination—involving the coercion to change and transmute personality through techniques that can be largely independent of a specific environment (such as imprisonment)

or a controlled environment). Literature or media largely convey the influences, though sometimes after a certain amount of direct, interpersonal programming.

If you think about it, the ability to remotely control and transform a person's thinking and personality is not new. Indeed, this was one of the principal activities of the National Socialist Party in Nazi Germany and other groups in many Communist states.

Unfortunately, these techniques are also utilized in activities as contemporary as the training of terrorists, beginning with the dogmatic schooling in the madrassas of various Arab countries and progressing to the military and religious indoctrination of young suicide bombers—the second, and often final, phase of their indoctrination.

Political parties, even in the United States, as discussed later when commenting on the latest work of Al Gore, utilize television as a hypnotic device for embalming the human mind in rigid thinking and predictable voting patterns. Commercials use these same sound bites and branding techniques, substituting jingles for political slogans and cute, visually memorable logos for red elephants and blue donkeys.

In my view, remote indoctrination is not all that rare. Still, when a bona fide religious cult embodies it, it is easier to see its actual mechanics and its chilling effect on real human beings.

That is why I think it is important to bring my story to the attention of the larger world. And I am hoping that it will help those who might entrap themselves as I did or who need to free themselves from the inner constraints imposed by a mind control cult—hopefully sooner than I did.

But, beyond that, perhaps I am laying a groundwork for further probing of the mind control techniques in politics, in more conventional religious philosophies, and in global terror. Mind control, used in any area, only contributes to the deterioration of human judgment and liberty. Now more than ever, in a world approaching cataclysmic political, social, and environmental change, we desperately need

free, inquiring minds, and compassionate, loving hearts to face the important new challenges of this next, very critical century, in order to ensure the survival of the human race and planet Earth.

INTRODUCTION

My Twenty-Four-Year Captivity

Twenty-four long years in captivity.

Looking back, it seems almost impossible that I had given away my hopes and dreams—indeed, my core identity—to an organization whose vaunted promises led to poverty, degradation, and a life without real meaning.

AMORC—even the acronym still summons, in my mind, a world of exotic mystery, of unlimited personal power, of wealth and security grounded in a distinguished spiritual organization, an organization of unprecedented antiquity and authenticity.

For many, many decades, the Ancient Mystical Order Rosæ Crucis (AMORC) has solicited members through ads promising membership in a secret society graced by distinguished historical figures such as Isaac Newton, Francis Bacon, and Benjamin Franklin. The secrets of the ages were offered to the masses in strange but alluring ads that spoke of invisible worlds, astral projection, attunement with Cosmic Consciousness, and gifts of illumination bestowed abundantly on its true initiates.

As a young man in Haiti, I was used to the ambiance of mystery

and religiosity. Voodoo and the Catholic Church flourished bountifully in a society serving only the privileged few. Young men like me knew that our only hope of surmounting the deep poverty surrounding us was an education and a job.

But this route wasn't always easy. There were great complexities in it—immense competition, laden with various levels of bureaucratic and collegiate favoritism. Money was the best way to speed the journey to upward mobility, but who had it? Could an ancient mystical order and its secrets be the lubrication I was seeking? I certainly hoped so. And when I left Haiti, intending to jump-start my upward path in the United States, I took my hope in AMORC's promise with me.

But instead of finding that promise fulfilled, I found myself in a strangely perplexing state of mind.

It's hard for anyone caught in my predicament to neatly explain how one steps into an organization subtly promising wealth, power, gratifying relationships, and true vocation and then wakes up one day in an entirely different set of circumstances than the world one had imagined—indeed, in the grips of a mind control religious cult.

Few people, including me, who managed to be recruited, young and innocent, into such an organization, would have thought such an eventuality to be even remotely possible. I never even dreamed that I could one day be a victim of mind control, hypnosis, or brainwashing. It never crossed my mind until years after I was recruited by AMORC.

Yes, I saw myself as a victim of society, of poverty, of a social class, of an unfeeling government for the hungry masses, but never of something as strange as mind control.

Now I know that religious cults like AMORC feed on struggling, desperate, but somehow still hopeful souls like me. They prey on the confused, downtrodden, and vulnerable. Steven Hassan, in his book *Combatting Cult Mind Control*, explains:

Surveys of present and former cult members indicate that the majority of people recruited into destructive cults were approached

at a vulnerable time of stress in their lives. The stress is often due to some kind of major transition: moving to a new town, starting a new job, breaking off a relationship, experiencing financial instability, or losing a loved one. People in such situations tend to have defense mechanisms that are overloaded or weakened. If they don't know how to spot and avoid destructive cults, they are easy prey.¹

The key to the success of a religious cult often lies in the close structural similarity between certain traditional spiritual practices, like prayer and meditation, and its own techniques of hypnosis and mind control. There is a difference between self-inducing a hypnotic trance state and entering voluntarily into a state of mindfulness, the door to the meditative experience. Both are routes to the subconscious. Hypnosis enters through the door of sleep or trance; meditation through the door of mindfulness or waking up, becoming more conscious.

In this book, I am not making any kind of religious claims about meditation or prayer. Rather, I am firmly trying to distinguish these types of techniques, used with awareness grounded in a spiritual view of the world, from the deceptive, manipulative, and self-serving hypnotic and coercive techniques of mind control cults.

I shall show in the following pages, clearly but painfully, how I was drawn into joining AMORC, purportedly a Rosicrucian society with an ancient pedigree, and how my personality ultimately became shaped by its practices. These practices, in my opinion, were, in part, hypnotic and based on certain practices of cult mind control. When actuated, they fostered *suggestibility and an unthinking conformity* to the ideas and practices of the mother organization.

As I more deeply studied these teachings, I became a kind of zombie, living a life that was directly contrary to my best interests, with only a small, desperate voice inside of me vaguely protesting the person I had become.

Yet, finally, although still deep into the hypnotically induced stu-

por of AMORC, part of me rebelled. Although very much weakened by my long years of captivity and with the indirect aid of a few people and a few books, I began to realize who I was.

I have drawn upon these books and a small portion of my Rosicrucian diary to help give the reader some idea of my plight and what it meant. In my diary entries, I have a comprehensive account of my entire twenty-four-year journey, but I have only presented and highlighted a few of the most relevant episodes, so that the reader can focus on the most significant part of my story.

Although I have tried hard to make my case, I believe it will still be hard for an outsider to mind control methodologies to realize that there are constraints on someone whose mind has been conditioned. These constraints are difficult to recognize and more difficult to overcome.

Conditioning by these organizations involves the creation of triggers in members' minds. When one begins to question the mind control cult, these "psychic" triggers, based on ingrained associations with a variety of thoughts, feelings, and situations, awaken the "cult personality" originally designed by the cult to overcome the members' original or real personality. The pull of the hypnotically shaped personality is incredibly strong.

As you will see from the foregoing narrative, the contradictions aroused by the reawakening of this artificial personality caused me to behave erratically and sometimes dangerously. For instance, I would resolve to quit the organization, but a few days later I would be praising and thanking God for its existence.

On several occasions, while driving alone in a car, I remember talking bitterly to myself about AMORC before I slipped into unconsciousness and woke up some time later, without any recollection how I managed to get from one place to another. Talk about dissociation!

This was not the mysterious "missing time" of so-called UFO abduction cases but, in my opinion, more like the temporary amnesia experienced by multiple personalities while the individual passed from

one personality to another. Such was the depth of self-division from my precult personality provided to me by my mind control captors.

At some point in my growth as an individual, while still in the confines of this mind control prison, I discovered that, indeed, there were other people in religious cults like mine, and that a whole discipline of "exit psychology" had evolved in the last few decades.

As I read books based on the psychology of cult behavior, deprogramming, and exit psychology, I began to develop a voracious appetite for freedom. Simultaneously, I became aware that since my mind and heart had been conditioned, only a careful and sometimes painfully slow process of deconditioning could restore me to normal.

As an example of some of the insights I obtained from these books, here are Margaret Thaler Singer's six conditions² that create the proper "thought-reform atmosphere":

1. Keep the person unaware that there is an agenda to control or change the person
2. Control time and physical environment (contacts, information)
3. Create a sense of powerlessness, fear, and dependency
4. Suppress old behavior and attitudes
5. Instill new behavior and attitudes
6. Put forth a closed system of logic

In my book, you will learn how each of these various factors and other parameters used to describe mind control functioned in my life to deprive me of my freedom, the very essence of my life.

Once I had determined that I would become free, I had to learn to consciously trick my own mind to avoid being consumed by the mind traps of others planted disturbingly in the garden of my own personality.

In this work, I will show you how I was recruited, indoctrinated, and retained by AMORC. I will show you how I broke many of the

shackles of my conditioning and how I now see a happy, prosperous life emerging from the depths of homelessness and heartbreak.

I think it is important to note that, unless I am discussing other Rosicrucian orders specifically, the term *Rosicrucian* generally is only referring to AMORC, the organization that I was a member of. So when I speak of “time,” “space,” “the Egregore,” or other topics covered in the teachings of AMORC as Rosicrucian concepts, I am indicating solely the organization to which I belonged. There have been many other Rosicrucian orders, some long since passed into history and some alive today. They have or have had their own concepts, their own Rosicrucian method of looking at the world. The idea of a monolithic Rosicrucian order with its own unique concepts of illumination and knowledge is, in my mind, a myth.

I am not entirely free of the struggle. I still have issues. I still have an inventory of exceedingly bad memories, disappointments, and psychological pain to contend with. There is still the backwash of decades of economic hardship that I believe were the result of myths of “manifestation” fostered by AMORC. Furthermore, it is still difficult to contend with the “triggers” that can still awaken vestiges of my divided self.

No, my current life is not entirely pleasant, nor is it free of all the shackles of the past. But, still, the light of freedom grows brighter every day.

ONE

The Story of Rosicrucianism

There's no doubt that the Rosicrucians, in a general sense, have a mysterious and, for the most part, hidden history. It would be hard to prove, in one sense or another, that AMORC's claim to be a legitimate heir of a Rosicrucian order is authentic. In fact, it would be hard to prove whether any group claiming the title of Rosicrucian is valid. The history of spiritual movements claiming some direct connection to Rosicrucianism remains shrouded in mystery. At various points throughout history, such organizations might surface, often veiling themselves in anonymity. In Western history, people claiming to be Rosicrucians might not fit in with the established tendencies of church and state. During such times, it might be dangerous, even lethal, to promote oneself as a member of any such organization.

Nonetheless, if one were to wish to choose a group to denote as a mysterious society with claims to having possessed the secrets of the ages, a Rosicrucian order would be an ideal one to pick.

Why? Because owing to the Rosicrucian story, in its many variations, having been addressed many times by occult writers, it is very easy to put forward your organization as one with an ancient and

profound history. Indeed, if you want to become a cult leader, desire a huge repository of incredible claims to make to your followers, need impressive credentials that are very difficult to prove or disprove, and choose Rosicrucianism as your venue, your homework has already been done!

I could easily quote passage after passage about or by alleged Rosicrucians and their strange powers and history.

The Rosicrucians became known publicly in the seventeenth century, when the famous documents *Fama Fraternitatis*, the *Confessio Fraternitatis*, and the *Chymical Wedding of Christian Rosenkreuz* were first released. In addition to these documents, a strange manifesto, circulated in posters and plastered on the walls of Paris, soon became famous.

Even within the last decade, AMORC has proclaimed its pedigree by aping the manifestos of four centuries ago. Yes, on March 20, 2001, the Ancient Mystical Order Rosæ Crucis, also known as AMORC, sought affinity with its remote origins by publishing a document called *M A N I F E S T O Positio Fraternitatis Rosæ Crucis*. Perhaps to some the *Positio* will not be all that convincing, owing to its differences, both in content and form, from the older manifestos. But to others, it is probably a very convincing document, laying out the Rosicrucian principles for global reconciliation in the twenty-first century.

The original documents, however, were far more intriguing. The antique Parisian manifesto, once plastered on so many walls throughout the city, begins:

We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city, by the grace of the Most High, to Whom turn the hearts of the Just. We demonstrate and instruct, without books and distinctions, the ability to speak all manners of tongues of the countries where we choose to be, in order to draw our fellow creatures from error of death.

He who takes it upon himself to see us merely out of curiosity will never make contact with us. But if his inclination seriously impels him to register in our fellowship, we, who are judges of

intentions, will cause him to see the truth of our promises; to the extent that we shall not make known the place of our meeting in this city, since the thoughts attached to the real desire of the seeker will lead us to him and him to us.

It is worth analyzing, for a moment, the claims of this early document, which purports to be from the “Deputies of the Higher College of the Rose-Croix.” The claim of the document being from a “Higher College of the Rose-Croix” itself would be puzzling to the intelligentsia of Paris, since such an institution truly wasn’t known. Furthermore, it claims that such deputies were making their stay in Paris, both “visibly” and “invisibly.” But what does this mean? Does it mean openly (visibly) and covertly (invisibly), or does it imply some more magical thing, like being actually invisible, a power attributed to the ascended masters (advanced adepts who inhabit AMORC literature)?

Just in case one might question the idea of some kind of “cloak of invisibility,” in the next few lines, there is the indication of another power—the ability to automatically speak in the language of whatever country these “deputies” might visit, without books or instruction. In other words, these Rosicrucian emissaries seem to have the ability to speak “in tongues,” to automatically speak in other languages.

In this case, these adepts take the usual claim of speaking in tongues (glossolalia) a step further than is normally claimed by exponents of the phenomenon in modern times. In the traditional evangelical form, persons who speak in tongues utter a human or unknown language, in all cases not known to him or her. In the Rosicrucian phenomenon, the adept apparently uses this ability to actually communicate with foreigners. To some, this ability might be reminiscent of a universal translator found in some *Star Trek* episodes.

According to the Parisian manifesto, these adepts use this strange ability for the sake of drawing “our fellow creatures from error of death.” The error of death? What an absolutely intriguing way of putting it! But what does it mean? Does this passage mean what Paul is often thought to mean by “O death, where is thy sting? O grave,

where is thy victory?" in the book of Corinthians in the Bible? Are the Rosicrucians enjoining the good people of Paris to a jolt of good, old-fashioned Biblical salvation or, as their miraculously endowed deputies might be suggesting, going along the line of alchemical tradition referencing the "philosopher's stone," that appears directly or is suggested by both the early and later purported Rosicrucian documents?

In the ancient theory of alchemy, the alchemists sought to find a substance called the "philosopher's stone." This substance had the ability to turn base metals into gold—for instance, lead into gold. According to most modern chemists, this would be completely impossible in that era of pre-atomic fission.

Also, according to alchemical literature, the philosopher's stone not only had lucrative metallic transmutation properties, it had universal curative properties and could actually transmute the alchemist into an immortal being. Some have described the stone as a kind of metallic fountain of life.

Was this what the seventeenth-century manifesto was implying? Was it saying that these Rosicrucian adepts had somehow unlocked the key to deathlessness through some kind of alchemic process with the aid of some kind of secret, esoteric science? Would these be the byproducts of committed seekers after truth having spoken the Alchemist's Prayer?

The Alchemist's Prayer

Oh, most singular and unspeakable Presence, first and last in the universe, heighten the fury of my fire and burn away the dross of my being. Cleanse my soiled soul. Bathe me in your awesome Light.

Set me free from my past; cut me loose from my boundaries. Unite me with the One Thing hidden in my life, wherein is my only strength. Fill me with your Presence. Allow me to see through your Eye; grant me entry to your Mind; let me resonate with your Sacred Will.

Make me transparent to your flame, and fashion me into a lens for your Light only. Transmute me into an incorruptible Stone in your eternal service, like the golden Light that surrounds you.¹

The *Famas Fraternitas* can be traced back to a 1614 printed edition. Its original edition may have been released prior to that, first in German, then in Latin. The translation I have used is attributed to Thomas Vaughan, the English occultist. It is sub-titled, "A Discovery of the Most Laudable Order of the Rosy Cross."

The *Famas Fraternitas* begins by registering gratitude for the new knowledge gained through the exploration of the New World and the growing value of a new science. This new science is esteemed over the medieval, antiquated knowledge of Porphyry, Aristotle, and Galen. Then the document begins to tell the story of the founder of the Rosicrucian order, a German named C. R. C., who was put in a monastery when he was young, where he learned Greek and Latin.

When he grew up, C. R. C. accompanied another monk, P. A. L., on a trip to the Holy Land. But when P. A. L. died in Cyprus, C. R. C. kept going, first traveling to Damascus but intending to eventually head toward Jerusalem. Quite ill, he remained in Damascus, apparently learning and practicing medicine and, at the same time, becoming familiar with the Wise Men of Damcar and their discoveries about nature. He became so interested in these inhabitants of Damcar that he traveled there to learn the secrets of these sages. Damcar, incidentally, appears to be different than Damascus, whose name it resembles.

Upon his arrival, the wise men welcomed him as though he had been expected already. He, in turned, learned their mathematics and medicine and became more fluent in Arabic. In fact, C. R. C. learned so much that he translated their *Book M* into Latin. Eventually, he traveled to Fez, where he learned much from the "elementals" and from the wise men there, although there was some corruption in their learning, which he had occasion to separate according to his needs for true knowledge.

When he took his knowledge to Spain, however, C. R. C. found

himself and his new wisdom rebuffed, even his idea for a grand synthesis of all knowledge, called the axiomata. He did not fare well in other countries, not even in his beloved Germany.

According to later documents, C. R. C. was allegedly the name of an adept, Christian Rosenkreuz, who founded the order of the Rosicrucians at that time.

It might be noted at this point that AMORC, the organization I joined so long ago, denies that the initials C. R. C. stood for Christian Rosenkreuz. They claimed the initials were rather a title for a certain level of initiate. It also states that Christian Rosenkreuz did not found the order; that it has its roots in ancient Egypt and became publicly known first in the time of Charlemagne; and that the scenario described in the *Famas* is purely symbolic.

Still, this story, which was the foundation for the Rosicrucian history, needs to be examined further.

According to the *Famas*, the place of burial of the eight mysterious founders of the order was to be kept secret. C. R. C. is said to have lived to the venerable age of 106, and his remains disappeared until 1584, when a secret door was discovered, leading to a strange tomb. A brass plate above the door announced that this was the tomb of the Rosicrucian founder, and now his truths would be laid open to the world.

The door led to a burial mound, presumably structured with some kind of sacred geometry in mind. With seven sides, each eight feet high and five feet wide, an ever-burning lamp illuminated this strange cubicle. In the story, this wonderful lamp cast its light on the marvelously preserved body of Rosenkreuz, whose hand grasped a mysterious scroll entitled *T*.

A theosophical article, purporting to tell the story of the Rosicrucians, says:

Although the existence of the Fraternity was not made public until 1614, the influence of the Brothers was felt long before that time. In his *Theatrum Chemicum Britannicum*, Elias Ashmole states

that Queen Elizabeth was cured of smallpox by a member of the Order, and that the Earl of Norfolk was healed of leprosy by a Rosicrucian physician who may have been Robert Fludd himself, as Fludd's father was Treasurer of War to Queen Elizabeth. Between 1603 and 1625 several important books appeared in which the *Fraternity* was mentioned, the most important being the *Apologia* of Robert Fludd, which was published in 1616 and is still preserved in the British Museum.²

One of the most challenging archetypes of an adept, of an ascended master often aligned with the spiritual traditions of the Rosicrucians of the seventeenth century, is none other than the Comte de Saint-Germain. Voltaire, the French philosopher, called him "a man who knows everything and who never dies." Saint-Germain's origins were obscure, despite his alliance with very well-known royalty, including King Louis XV, the Baron von Gleichen, and Mademoiselle Lambert, daughter of a French Chevalier, who may have been his lover. Unlike the stereotypes of spiritual masters, the Comte seemed to revel in aristocratic company, fine clothing and jewels, and the adventure of mysterious diplomacy on behalf of his friend, the French king.

Although not the only side of his rare abilities, there were some peculiarities about Saint-Germain's ability to prolong his own life, which, to some, signaled that he may have been in possession of a secret knowledge. He seemed to have the ability to increase the size of precious stones (which he wore conspicuously), he was a remarkable violin player, and he was an accomplished painter. All of this he did exceedingly well, but more conspicuous was his ability to prolong his life—and perhaps the lives of others! Various records seem to show some evidence that he retained the appearance of a man between forty and fifty years old for a period of over a hundred years.

Curiously, Saint-Germain didn't eat food with company, although he "dined out" often.

But was he truly a Rosicrucian? Like so many other so-called occultists, it is hard to establish his pedigree. If one can believe an estab-

lished writer as Arthur Edward Waite, Saint-Germain's Rosicrucian leanings are somewhat hard to determine. But when commenting on his likely membership of the Masonic order, Waite also says:

If, however, Saint-Germain was drawn into Masonry as part of his business, it must be confessed that he would be attracted still more strongly by the Rosicrucian Order, and there is evidence that on one occasion he appeals to Bischoffswerder, a militant member of the fraternity, as one who knew and would speak for him. There is nothing to be inferred from this except a precarious possibility, and otherwise there is a complete blank in all the records, which never mention the Rosy Cross, in connection with Saint-Germain or otherwise.³

On the other hand, the theosophical article quoted above makes a much stronger claim for the role of Saint-Germain in the history of Rosicrucianism.

In 1623 there were said to be only thirty-six Rosicrucians in Europe, scattered about in six different countries. By the end of the seventeenth century many prominent men (among them the German philosopher Leibniz) were identified with the Rosicrucians, and in the eighteenth century Cagliostro and the Count de St. Germain travelled throughout Europe trying to unite the Masons and the Rosicrucians on the common basis of Eastern Occultism. With the "death" of Cagliostro the last *real* Rosicrucian disappeared from Europe.⁴

As we examine the claims of AMORC, we will see that their assertion of monolithic authority derived from an authentic Rosicrucian tradition are as flimsy as the historically centered claims about the life of Saint-Germain. Does this mean that Saint-Germain did not exist, that he did not live an enormously long time, that he did not possess strange talents and unusual powers? No. It just proves that it is not that simple to prove anything, but it is certainly easy to make a special claim to knowledge.

The same will prove true of most of AMORC's claims: lofty—but difficult to prove.

In the case of Saint-Germain, I have not found any reference to him in the claims of AMORC, but he is probably the best-known of the reputed adepts of various esoteric orders. He is most popular through the auspices of the Church Universal and Triumphant, founded by Mark and Elizabeth Clare Prophet. He is included in many of Prophet's book as an ascended master.

Saint-Germain was also widely known as the figure who spoke to Guy W. Ballard, also known as Godfre Ray King, on Mt. Shasta, which gave birth to the famous cult movement, the Ascended Masters of the I AM. These claims entered the category of public dispute quite some time ago.

Although various occult groups claim Saint-Germain as an ascended master, AMORC does not. In fact, it focuses on other persons of historical renown as persons directly or indirectly associated with their order. These people are described as "prominent persons in the fields of science and the arts." Leonardo da Vinci (1452–1519), is now known popularly as having been involved with an occult order because of the novel and movie, *The Da Vinci Code*. Healer and alchemist, Paracelsus (1493–1541), a writer and physician, is known to have been associated with these interests. The famous Catholic mystics Teresa of Avila and St. John of the Cross could hardly be claimed to be "prominent persons in science or art," but they were writers, very mystical writers—but also very Roman Catholic. Could they have gotten away with being Rosicrucians?

AMORC claims that Sir Francis Bacon (1561–1626) was the head of the Rosicrucian Order in England but also connects him, through his book, *The New Atlantis*, with the documents released by the Rosicrucians: the *Fama Fraternitatis* in 1610, the *Confessio Fraternitatis* in 1615, and *The Chemical Wedding of Christian Rosencreutz*. At one point in the monographs, AMORC even credits Bacon absolutely as the writer of Shakespeare's plays. AMORC claims that Francis Bacon was initiated

into the order by Robert Fludd (1574–1637), the famous English occultist and author.

Several years ago, there was a controversy about the list of the Grand Masters of the Priory of Sion, the occult organization featured in *The Da Vinci Code*, by Dan Brown, but initially made public in a 1982 book called *Holy Blood, Holy Grail* by authors Michael Baigent, Richard Leigh, and Henry Lincoln. The Rosicrucian contacts and the Priory lists share some similarities, as with the alchemist Nicholas Flamel and Leonardo da Vinci and Robert Fludd, mentioned previously. Sir Isaac Newton is on both lists, although Newton's rival in the discovery of calculus, Gottfried Wilhelm Leibnitz (1646–1716), is found only on AMORC's list.

Benjamin Franklin and Thomas Jefferson are said to have been in touch with a Rosicrucian settlement in Pennsylvania in a colony known as Ephrata. This settlement was allegedly founded by a colony of Rosicrucians in 1693, all leading members of the main European branches.

Like everything else about AMORC, none of this is readily provable, and I have seen nothing to finally substantiate these famous people's association with this specific Rosicrucian organization. Nor did AMORC ever do more than allege the association to me.

This nebulousness does not fit well with the claim of ancient teachings and perfect, infallible knowledge.

Two

AMORC Unveiled

Before I begin the narrative of my own involvement with AMORC, it is necessary that I acquaint the reader with something of the history of the order. This history is somewhat obscured both by the passage of time but also because of the secrecy that surrounds certain aspects of this story.

The story of AMORC's origins should probably focus mainly on the activities of its founder, Harvey Spencer Lewis, who was born on November 25, 1883, in Frenchtown, New Jersey. Lewis was destined to bring his mastery of American commercial and promotional techniques, derived from his background in advertising, to the popular promotion of a secret esoteric order.

In order to understand the history of AMORC, it is probably valuable to look at one of its predecessors, the Order of the Golden Dawn. This society was formed in 1888, following the alleged acquisition and translation of a peculiarly intriguing document, composed in cipher (or code), by a Dr. William Wynn Westcott, a London coroner.

Before he found the manuscript, Westcott was already a Rosicru-

cian. In fact, he was the head of the Societas Rosicruciana in Anglia, an English Rosicrucian order.

When Westcott decoded the document, he found it to be fragments of the rituals of a society called the Order of the Golden Dawn. He then approached an associate, Samuel Liddell Mathers (later known to the public as the controversial magician MacGregor Mathers), to expand the fragments into full-blown rituals.

According to the story, Westcott had found a name and address with the manuscript, that of a Fraulein Anna Sprengel. The fraulein was allegedly the head of a German occult group, *Die Goldene Dämmerung* (The Golden Dawn). Westcott, according to the story, asked and received permission to form an English branch of the order.

The story of how Westcott allegedly found the cipher, translated the cipher, went to Mathers to extend the rituals, and got permission to form the order was well-known in the early part of the twentieth century. AMORC founder Harvey Lewis was five years old when the Order of the Golden Dawn was formed, and by the time he went on his search in Europe to authenticate AMORC, the Golden Dawn story was part of occult history.

Another side to this history of the Golden Dawn is that its origins are a matter of dispute among occult historians. In fact, many writers dispute part or all of the story. For instance, some claim that Anna Sprengel conveniently “died” shortly after the English order was formed and therefore could not be reached for verification of the story—though this was mainly because, according to these scholars, she probably never existed at all.

Others say the *Die Goldene Dämmerung* itself never existed or was actually a pseudonym for another order entirely. The Golden Dawn’s origin, although fairly recent in recorded history, remains shrouded in mystery to this day.

It is instructive to compare the founding of the Order of the Golden Dawn and of AMORC. Like Lewis, Westcott and his order were Rosicrucian. In fact, the German order was also said to be Rosicru-

cian. Westcott's actions to create a new order were allegedly initiated by going to another order and forming a branch, getting permission from an older Rosicrucian order. This mirrors almost exactly the actions of H. Spencer Lewis some two decades later.

It is probable that Lewis did come to know the whole story eventually, although when he started out to develop AMORC, he may only have known certain fragments. In the beginning, he may not have fully understood the problematic characters of the initial contacts he made, people like Aleister Crowley, MacGregor Mathers, or Theodore Reuss.

Still, he knew, like Westcott, that finding or creating an "authentic" history of the order—a pedigree, if you like—was essential to establish legitimacy in the public sectors he wanted to reach. After all, the key to the appeal of the Rosicrucians since the *Famas Fraternitas* and other semilal seventeenth-century documents, was that this was an organization that had special, secret information that may have been derived from very ancient times.

In its day, before it splintered into many fragments due to internal dissension, the Order of the Golden Dawn had received huge amounts of publicity and the allegiance of many famous celebrities. Despite this massive publicity, the Order of the Golden Dawn was not really an organization that targeted the masses or strove for mass appeal. It was essentially a highly secret occult society.

But, in hindsight, the Golden Dawn story did impact the public. This success may have lent confidence to Lewis as he moved to create strong PR machinery to establish AMORC's authenticity. Lewis knew, great publicist and entrepreneur that he was, that the lineage he needed for his order had to be as bulletproof as possible.

Whatever the real timetable, Lewis probably began as somewhat of a novice. At first, on his path to establishing authenticity for his new order, he encountered and was briefly involved with certain people like Aleister Crowley and Theodore Reuss. He soon found that his new contacts would not be very good shields against negative pub-

licity. In fact, working with them was a liability that could defeat his entrepreneurial interests from the outset.

Harvey Lewis's publicity clearly eclipsed any former attempt to reach the masses, diving into the very heartland of America, as well as the rest of the world.

As a result, "authenticity" became a major key to AMORC's mass appeal, a feather in Lewis's cap of ingenious mass marketing. AMORC's alleged credentials "proved" that it was a virtually perennial spiritual organization whose origins lay in the ancient Egyptian mysteries. AMORC's advertising and its lessons soon suggested that the Rosicrucian order received its authorization to operate by a legitimate confederation of Rosicrucian organizations. This confederation was called FUDOSI, an acronym in French for *Fédération Universelle des Ordres et Sociétés Initiatiques*. In English this translates to the Universal Federation of Initiatic Orders and Societies. FUDOSI was represented by the titular heads of various Rosicrucian orders.

Scrutiny of this idea leads to the question: were all of these organizations branches of one monolithic order, or were they separate entities? As you will see, in its presentation, AMORC appears to represent itself as an authentic branch of a monolithic order that harkens back to the Egyptian mysteries. This perennial order wielded a specific iconic cross demonstrating its authenticity, a golden cross with an enfolded flower blossom. The symbol represented the many incarnations of the adept necessary to reach the level of the rose-croix. The golden cross was the body, while the blossoming flower's petals represented the many incarnations needed to attain spiritual perfection.

FUDOSI, itself, no doubt, was an interesting experiment. According to Milko Bogaard, in an article called "FUDOSI,"¹ written for something called the Forum and posted on November 2000, the organization was founded in 1934 "to protect the sacred liturgies, rites, and doctrines of the traditional initiatory orders from being appropriated and profaned by clandestine organizations" (FUDOSI Jour-

nal, Nov. 1946) and was dissolved in 1951 under what, according to Bogaard, appears to be a rather unfortunate dispute.

FUDOSI, therefore, was allegedly formed by a confederation of genuine esoteric orders. Its function would be to police the entire world of initiatic organizations. In this manner, it would protect the body of humanity from false prophets and deceiving initiates who would seek to fleece those among the gullible public drawn to this type of scam. These types of scams, undoubtedly, preyed on innocent men and women who had an honest thirst for truth and meaning in their lives.

FUDOSI would eventually be used to help resolve Lewis's search for a pedigree for his organization. But even before it began, Lewis was trying to legitimize his organization. His first attempts revolved around negotiations with Theodore Reuss, a man who became the spiritual head of the Ordo Templi Orientis (OTO). The OTO was pioneered by Aleister Crowley, the notorious English black magician. Dubbed "The Great Beast" by the press, Crowley had become anathema to the English Order of the Golden Dawn.

Reuss was approached by Lewis, who had become aware of credentials Reuss had supplied to McBlain Thomson, the organizer of several American lodges. At one point, Lewis became nervous about Reuss for various reasons, including the participation of Crowley. Somewhat later, Reuss made a special point of letting Lewis know that he had kicked Crowley out of the OTC.

However, despite this, Lewis decided he was through with Reuss and refused to attend the "Universal Brotherhood Gathering." This international event involved Reuss and was organized by the Fratres Rosae Crucis at Ettal in Bavaria. Lewis's refusal caused a great deal of consternation for Reuss, who wished to understand why he had rejected Reuss's offer of friendship and fraternal brotherhood.

Reuss had a friend, Arnolfo Krumm-Heller, who, in 1935, had his own story to tell about the consequences of Lewis's rejection of Reuss. Krumm-Heller is quoted in an article by P. R. Koenig on the relation-

ship between Harvey Spencer Lewis, Theodore Reuss, Aleister Crowley, and Heinrich Tranker. Writing in his own Rosicrucian magazine, Krumm-Heller says:

Nowadays in all Spencer Lewis's publications—which I cannot deny have certain merits—one can see, to speak bluntly, that a good deal is owed to my master, Supreme Magus Peregrinus. His faith in AMORC sustained him in his last years, when I knew him in Germany; AMORC had led him to believe that he would receive five dollars a month from their activities in Spain, since he was starving to death. And no, I am not speaking figuratively: sadly Reuss really was dying of hunger, and the disciple who owed him everything never even bothered to send him a single dollar. Reuss himself told me this on one occasion, weeping bitterly.²

It is clear in looking at these strange maneuverings by Lewis, his changing alliances, his entanglement in this strange world of lodges and temples, that the total truth of the origins of AMORC is not and may never be transparent. In truth, any source I cite here may be tainted by various competitive fraternal or occult allegiances. So the story I am telling now indicates most clearly the complexity of what happened and the difficulty of reporting anything objectively in the highly secretive world of esoteric lodges and orders, each having its own special claim to the truth.

Different parties, intrigued by the machinations of initiatic orders of the era, ponder whether the central symbol of AMORC, the lamén, was taken from the OTO or from another more ancient order, whether certain teachings of AMORC were plagiarized or somehow co-opted, and whether certain documents bear Lewis's signature or not. All these arguments rely heavily on Lewis's apparent intent to obtain credibility for his American Rosicrucian venture.

Perhaps the truth will never be known, but someone researching this material will clearly wonder if the cart weren't being put before the horse. Doesn't this struggle of Lewis seem more like a struggle

for some kind of commercial approbation of his order by a socially acceptable institution than a personal struggle to appropriate, re-assemble, and propagate whatever valuable truths there might be for struggling humanity?

It's almost like a person more concerned with getting the benefits of a college degree than mastering a certain type of knowledge. But then again, from my point of view, maybe Lewis was more concerned for the appearance of continuity to satisfy a certain commercial objective than with providing an authentic lineage with the Visible and Invisible Masters of the Universe and their sacred mysteries.

Gary Stewart was the emperor chosen by Ralph Lewis as his successor. Owing to a serious internal dispute, which led to litigation, AMORC reorganized, and Gary Stewart formed a separate organization called the Confraternity of the Rose Cross.

Here's what the original third emperor of AMORC has to say about the group's claims to exclusive authenticity, much of which is based on the organization called FUDOSI, which will be discussed in the third chapter:

I think it is a very noble and honorable idea for a group of organizations to come together for the express purpose of quality control in the fields of esotericism, occultism, and mysticism. However, and I'm probably in the minority with this opinion, but I don't think this has ever really been done before. Anytime a group comes together with a stated purpose to protect and promote "authentic" traditions, two things become glaringly apparent to me. First, that there is an assumption that the interested parties are authentic traditions. Whereas their goal would be to examine prospective traditions, not already in their group, and to make an assessment of their findings upon that groups "legitimacy," there was no control in place to measure the founding order's legitimacy. That authenticity was assumed by virtue of founding the overseeing organization. Secondly, it becomes apparent that such an organization must necessarily become exclusive in its nature, which, in my opinion, is fundamentally

contrary to the traditional work that we do. By exclusive I do not mean protective of our traditions, which is very important, but rather, closed, and judgmental of another based upon a preconceived and self-serving notion. Unfortunately, it is my opinion, based upon many years of research including discussion with several involved parties that I have come to the opinion that the FUDOSI fell under the latter category. Needless to say, AMORC, and H. Spencer Lewis, was part of the founding structure of the FUDOSI and it is arguably the case that AMORC was the motivator behind its formation for the purposes of:

1. Establishing a dominance in North America and elsewhere for the Rosicrucian work and,
2. An attempt to resolve the Clymer dispute and the many other lawsuits that AMORC was involved in from 1918 until 1939.

The effects of the FUDOSI are many, and there certainly remains a lot of interest in that organization, especially when it comes to the "authentification" issue. What many people don't realize is that there were constant internal disputes between FUDOSI members that culminated in its dissolution in 1951.

Be that as it may, I don't think the Rosicrucian tradition, or any esoteric tradition for that matter, needs authenticating in the way that has been suggested. Once again, measure the worth of an order by its deeds and trust in the epistemology of the esoteric way, and its methods to express its story and lineage over the production of charters and founding documents. The subject deals with two completely different worlds. Why compromise one for the other?"³

The Mastery of Life is the most famous and public document that AMORC uses to publicly promote its purposes and the advantages of membership. It describes itself as a "philosophical and initiatic tradition," whose members study various esoteric topics in their homes and progress from one degree or level to another. It lists the subjects

like “the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.”

A curious poem called the “LAW” precedes the rest of the document. It states, “You are your own devil, you are your own God.” According to this message, no one can save him or herself “from error or sin” unless they will listen to the spirit within themselves.

The Mastery of Life purports that unlike most groups, seminars, and books, the Rosicrucian method of development is comprehensive. The Rosicrucian teachings do not focus on just one element but on all-important components in human life, allowing for progression on a metaphysical path in a completely balanced way. By interconnecting all the realms—the physical, the mental, the psychic, the spiritual, the emotional—the teachings allegedly provide a unique and comprehensive understanding of all the key subjects of metaphysical study.

According to *The Mastery of Life*, AMORC is “perhaps the only system that does this.” And by virtue of this advantage of depth of study, AMORC will lead the student to “true prosperity and peace of mind.”

How Is this Accomplished?

The key to this supreme metaphysical approach is through providing the student, by mail, with weekly study lessons that will lead the student, step-by-step, to self-mastery. Self-mastery is defined as “learning how to chart your own course through life,” making the right decisions, seeing current circumstances as opportunities for positive change, taking charge of one’s own life, and helping those around you to “achieve a happier and a healthier existence.”

AMORC’S teachings, presented in small pamphlets called monographs, are generally sent out monthly in bundles of four. The lessons are supposedly the results of many great minds cooperating over the centuries. AMORC defines itself as a “school for practical mysticism.”

Does this mean that it will provide a substitute for religion? Ab-

solutely not, the pamphlet *Self-Mastery* proclaims. In fact, joining AMORC does not require any change in your church or your religious beliefs. Anyone from any kind of religious background can be a Rosicrucian. Yet, by studying the Rosicrucian path, people will come to appreciate the mystical teachings of all religions.

According to AMORC, its teachings embody both metaphysical and mystical components. The order defines metaphysics as a scope of activity that transcends the five senses, citing healing, visualization, and intuition as examples. It defines mysticism as “the direct, conscious union with the Absolute, Divine Mind, Universal Intelligence, or what some Rosicrucian students call the *God of their Hearts*.”

We are reminded that there is no credo to be believed blindly, no demand for acceptance of anything without experience. The Rosicrucian order simply provides the tools. Your experience and reflection will do everything else.

According to its official website, www.rosicrucian.org⁴, AMORC is a nonprofit charitable organization, falling under the IRS section 501(c)(3). It is supported by a combination of dues and donations from its students, with additional funds (beyond expenses) going to support its programs, projects consistent with its humanitarian goals.

AMORC makes certain claims about its self-study program. It offers “specific techniques to reduce stress and speed up your body’s natural healing processes.” It promises to teach students “how to bring into physical manifestation the life you’ve dreamed of, whether it’s happiness and peace, or success in your business.” Besides promising to teach students “relaxation and meditation” techniques, it specifically states that it will teach “how to use visualization as a tool to achieve your goals.”

On an emotional level, it offers a “greater sense of confidence and inner peace,” buoyed by the sure knowledge of how to tap into your inner wisdom. Natural abilities are further enhanced by the development of the “psychic sense, a natural faculty which is dormant in most people and only needs to be developed.”

On the spiritual level, it promises a growing awareness of the members' oneness with the universe and all creation. It offers a profound rescue from the darkness of life that surrounds most human beings, who are separate from life's magical flow all around them.

The Mastery of Life is the major recruiting tool for AMORC, and part of its function is to describe the benefits the group will provide to prospective members.

As mentioned, the major tool it provides is a "packet of weekly lessons, called monographs." These monographs are six to eight pages each, requiring "about one and a half hours once a week to study that week's lesson and perform any exercise or experiment given." The rest of the week is for reflection on the exercise and also to repeat the exercises.

AMORC reminds the prospective student that the actual exercises and techniques are at the heart of the learning process and that it is not sufficient simply to read the monographs. It compares a purely theoretical approach—that is, reading the monographs without doing the exercises—to reading a book on playing the piano but never practicing. So without practice, there can be no mastery of life.

For the purpose of understanding my book, it is necessary to understand what claims are made by AMORC and how the monographs supposedly serve to fulfill those claims. In one sense, *The Mastery of Life* is a set of specific claims made about the benefits offered to prospective members who join the order.

AMORC is basically structured like a fraternal organization, like the Freemasons, the Elks, the Kiwanis Club, or even like some school fraternities. The structure of these organizations is often derived from ancient trade fraternities, whose members were carpenters or stonemasons, or from secret religious organizations like the Knights Templar or older Masonic lodges, which clearly had some kind of mystical foundation for their teachings. Sometimes, as with the stonemasons who built the Gothic cathedrals, perhaps the trade and secret esoteric functions overlapped.

AMORC has initiations and degrees, most of which can be carried out in actual lodges, but unlike most other fraternal organizations, initiations can also be carried out at home. Participation in the lodge is purely optional.

In the monographs, three introductory sections are described: the postulant, the neophyte, and the initiate sections. Beyond that is an illumination section, whose contents are kept secret, even from members enrolled in the first three sections.

AMORC lets us know that the section titled Temple Degrees of the Initiate deals individually with topics like the aura and the projection of the psychic or astral body; ancient philosophies, psychic, and physical health. These twelve degrees take about five years to master, followed by other lessons. We are told that this is a very balanced, structured program leading to proper inner development for the member.

Why Are the Degrees Structured this Way?

According to allegedly ancient traditions, the beginning students are called neophytes, and their first steps are into the atrium, the "reception chamber of the temple." Thus, there are three introductory lessons, followed by three sections of monographs called the Atrium Lessons. A further series of lessons for initiates is called the Temple Lessons. Following the ninth Temple degree, there is continuing education in the AMORC community.

According to AMORC, its initiations are part of an ancient tradition, dating back to ancient Egypt, commemorating important moments on its members walk on a mystical path towards Divine Unity.

Each degree is preceded by a specific initiation ceremony that can be accomplished at home as well as in the lodges run by the order. Like most esoteric, fraternal orders, the idea is that these ceremonies embody important, even cosmic, truths. The theatrical element in the lodges, involving costumes, sacred objects, music, and special lighting, are like the ancient mystery dramas. In fact, it is well-known that

much of ancient Greek theater, including comedies as well as tragedies, was developed by the Eleusinian mysteries, a type of mystery school, which was the focus of the Greek religion.

The Eleusinian mysteries were an offshoot of the Egyptian mysteries. So the fact that such ceremonies existed for thousands of years is well accepted by historians.

But, according to *The Mastery of Life* brochure, the term *mystery* once had a different connotation than today. The term *mystery* was defined as *gnosis*, meaning *knowing*. This term, used by the early Christians—specifically those known as *Gnostics*—seems to point to a unique state of consciousness, which certain groups (like the followers of Marcion and Valentinus) claimed was the original criteria for development as a Christian, going beyond the formal, external baptisms of other groups in early Christianity.

AMORC, referring to its own rituals of initiation, says, “the mystical aspect of initiation arouses your psychic and emotional response concerning the subjects you are about to study and produces an awareness, a state of consciousness which could otherwise not be achieved.”

This is an important claim. It is in two parts:

- 1) The initiation produces a psychic and emotional response regarding the subjects “you are about to study.”
- 2) It produces “an awareness, a state of consciousness which otherwise could not be achieved.”

In the second part of its claim, AMORC states that you need the initiation to produce a certain state of consciousness. This state of consciousness could not be achieved in any other way.

Furthermore, an initiation, according to AMORC, must:

- 1) Encourage you to look within.
- 2) Create a feeling of idealism and aspiration within you.

- 3) Extract from you a sacred promise that you will try to fulfill your obligations.

AMORC's purposes for initiation are the same as traditional initiations, despite the fact that they can be carried out at home. According to AMORC, the real purpose of initiation is "illumination of consciousness." This illumination will only come to seekers when they are ready to work "on the inner plane." External ceremony is incidental to the inner purpose, even to those seekers who "traveled thousands of miles to reach ancient temples."

According to *The Mastery of Life*, there are different types of local Rosicrucian groups: lodges, pronaos, atrium group. Here lectures, seminars, and ceremonies take place. No member is forced to attend these meetings, and most members probably do not.

After attending three consecutive meetings without charge, members can join. There is an extra membership fee. Sometimes, there are meetings that are open to the public.

Rosicrucians are given a variety of reading material, including the quarterly *Rosicrucian Digest*, the official magazine of AMORC; the *Rosicrucian Forum*, a supplemental teaching publication distributed only to Rosicrucian students; the *Rose+Cross Journal*, an international online publication focusing on cross-discipline matters of interest. There is also an *English Great Lodge Bulletin*, which focuses on international and national events of interest to Rosicrucians.

Another feature of the Rosicrucian community is the Council of Solace, a group dedicated to helping those who are challenged with their financial situation, emotional crises, health problems, or other issues. Aid is available for those who request it.

As you will see, *The Mastery of Life's* presentation of AMORC's teachings and goals does not accurately depict my twenty-four years' experience of its teachings.

THREE

Anatomy of Mind Control

People are suggestible. There is no question about it. In a world of mass media, we often hear of how political handlers position themselves to influence people by the power and cogency of their sixty-second sound bites.

In his book, *The Assault on Reason*,¹ Al Gore—no stranger to the use of media in political campaigns—speaks about the “quasi-hypnotic state” created by television technology. This state is partially fostered by the continual barrage of negative images, which Gore says stimulates a trigger to set off an “orienting response” that awakens a viewer instinctively to pay attention. The constant, flickering demand on his or her attention, with the concomitant elevation of heart rate and blood pressure, creates a viewer partially traumatized by fear and very susceptible to suggestion.

Political persuasion, utilizing this knowledge, therefore has an edge over the efforts of more rational people to argue by dialogue and reason.

American politics are actually run by very sophisticated individuals trying to influence masses of people to cast their votes without go-

ing through the complex machinations of reasoning, or the agonizing process of examining their consciences or trying to carefully discern the consequences of their decisions.

It is one thing to vote on a war policy by reason and conscience, following a serious debate within oneself and with others; it is another to make decisions on the basis of clichés and sound bites.

For politicians to be tough on bad guys because it wins votes; to be charismatic and appealing when speaking, no matter what the message is; to go after easy applause by delivering multiple simplistic messages that match the audience's core beliefs and not because of important, real content, is not the way to serve a democratic people. It is not the best way to engage their hearts and minds. It does, however, get votes—if money and power are the prime motivators.

This kind of politics—with its chanting, its slogans, its simplistic appeal to party affiliations with oversimplified ideologies, its rallying the emotions of its followers through empty promises that are guaranteed never to materialize—comes dangerously close to cult mind control, something I have experienced firsthand.

It is not surprising, therefore—since a great deal of the American political life is dictated by a leadership who happily use a combination of suggestion, false promises, simplistic party identifications, and the unique charisma of a powerful leader—that Americans would be easy targets for cult mind control. It is hardly surprising that religious cults, who are sometimes even more callous in their objectives and more developed in their methods of mind control than politicians, can use these methods with great efficiency in America.

Originally an outsider to the American way of life, I have seen the same forces involved in Haitian politics. But Haiti is a small, poor country compared to America, and it is not surprising that cults gravitate toward America. This country is a great place to grow a cult because Americans are wealthy, hopeful, and consumer-oriented. And although I came to this country rather poor, I wanted to be affluent,

future-oriented, and enthusiastically consumer-oriented—and that is probably why I chose such a distinctly American cult.

Although AMORC claims to be European and Middle Eastern in origins, it is distinctly American in certain ways. American groups like EST or Scientology often like to reduce their complexity to the least common denominator. Despite certain intricacies in their formulation, there is a simplistic, immediate appeal in the works of men like Werner Erhardt and L. Ron Hubbard. AMORC, like these organizations, has taken a very complex historical and metaphysical phenomenon, like Rosicrucianism, and boiled it down to bite-size consumable pieces in its signature monographs.

AMORC is also distinctly American in that as it utilizes, at every opportunity, techniques needed to “close” and retain its membership. Its contents are readily consumable—though probably not all that good for you—and it is sold with the promise of unlimited power, wealth, and wisdom. AMORC embodies the simplicity of a Dale Carnegie, the cleverness of a Jennie Craig weight-loss infomercial, and the brandability of a can of Campbell’s soup.

Writing this now from my home in Minnesota, I am happy to say that much of my time in AMORC now seems like a bad dream. I came to this country so poor, so unhappy, and so blatantly out of touch with myself, that I have to blink my eyes and look around to see the burgeoning signs of prosperity and happiness that are my lot at present.

Still, I have written this book as a cathartic work, to get rid of old ghosts and, to some extent, hoping that the story of my extrication from the deception and loss of liberty at the hands of a religious cult can be passed on to others. This is a case history of mind control through the methodology of what I have termed “remote indoctrination.” It is my personal story—how I got in and how I got out. It will be as personal and truthfully reported as I am capable of.

Back in 1981, when I became a member of AMORC, I was a perfect candidate for a cult. Cults thrive on people’s unhappiness and confusion. Recruiters for cults will target students who are chang-

ing courses, failing, or wanting to drop out of school; people who have lost someone through death or heartbreak; unemployed people or people stuck in unimaginative and soul-killing employment. They strive on discontent people that has left over at least slight residue of hope. If the cults can flame the discontent and awaken the hope, then everyone will be very happy.

When I joined the order as a student in Haiti, I was looking for that magic key to help my family out of dire and life-destroying poverty. After acquainting myself with the order, my hope was that Rosicrucian techniques of visualization, affirmation, and prayer would help me find the resources I needed to extract myself and my family from a hopeless, depressing lifestyle, rooted in the cycle of Haitian poverty. This hope sustained me through a remarkable twenty-four years of ambivalent, emotionally wrenching, dream-crushing servitude to the demands of an organization offering me their infallible authority to help me find my dream.

In actuality, AMORC's contribution to my life was built on providing me with an interminable correspondence course, somewhat sustained by my attending and/or holding offices in the Port-Au-Prince, Miami, and New York Rosicrucian lodges.

In this study, you will find me constantly questioning how I could wind up a prisoner of this organization for so many long years. How many other people does this happen to? How is it possible that an organization that largely depends on its correspondence course can exercise a powerful and nefarious hold on its members?

In this book, I will discuss many so-called secrets of the Rosicrucians, never before subject to public dialogue or scrutiny. I will also show that, although many of these "secrets" in themselves might be insightful and even important, they are buoyed up by false and dubious claims to authority. The techniques themselves are often variants of meditative and hypnotic techniques, functioning as mind control tools.

Are these practices really "secrets"? I would say that the substance

of almost every one of them could be found elsewhere in a different but related context. When these “secrets,” in their specific Rosicrucian form, are administered to the general population of a religious cult in a correspondence course or a meeting hall with these limitations, the results on members may be profoundly deleterious.

Is this planned and intentional? Do the leaders of AMORC mean to use mind control tools deliberately? Instead of answering that question at this point, I am instead going to examine how, whether intentionally or not, these types of techniques can function as mind control tools and induce specific changes in the human personality.

With respect to creating changes in the behavior of his subordinates, does it matter if a Boy Scout leader or a boot camp instructor in the U.S. Marines knows exactly why those changes might occur? Does he need to know, for instance, that his manner of exerting discipline encourages psychological transference relative to it happening? Or that he has made such serious threats to those subordinates that they are terrorized to comply? Or something else? Or both?

In fact, the individual directly in charge might be communicating information that creates changes in his subordinates that he really believes in—but which is absolutely wrong. Maybe the Boy Scout leader, for instance, has been told that merit badges will not be given out for anyone who is ever late. But that is false information provided by the Boy Scout leader he reports to. Maybe the boot camp instructor has been told that a badly kept barracks can be punished with a group dismissal from the corps. But that is just a way in which his ranking officer is intimidating him so he can get his job done, and there are no group dismissals of that sort in the corps.

Assuming one believes in the power of transference, do parents know that when they exert this influence, they are thereby creating extra compliance with their wishes? Probably not, for the most part. Transference is a psychological doctrine and effect that is often not known by the general public.

The fact is that mind control techniques can work regardless of

whether anyone knows why—and regardless of whether they were intended or not. A speaker may unconsciously use guided imagery and lull his audience into a trancelike state. A strong leader may induce transference by his demeanor when all he personally wants is people to think about things objectively.

Mind control techniques can function independently of intention. They also can be passed on from one person to another and used on others without anyone really understanding their implications. Do all cult recruiters or speakers understand that they are using mind control techniques? Absolutely not.

Many times, particularly in the lower hierarchy of a cult, it is precisely the beauty of these techniques (from the higher leadership's standpoint) that people can be manipulated to use these techniques on others once their core beliefs have been manipulated.

With respect to the outcome of a mind control technique, what matters most is the efficacy of the technique itself or its use in combination with other techniques. The intention may often be irrelevant to the outcome. If it affects human personality and causes the requisite changes, then it works.

Do the upper echelon leaders cynically use these techniques on their subordinates? I believe they often do. But there are also probably examples where the original leaders have died or moved on, and their lower-echelon followers have picked up the drum beat but have no knowledge of mind control whatsoever. And there are probably cases where mind control techniques are used unconsciously.

A religious cult uses techniques that effectively create changes in its members that promote compliance with the cult's objectives, even if those changes are not consistent with members' consciences or ability to reason. They do this by causing profound changes in their members' personalities—by manipulating and changing their core beliefs.

In order to explore more exactly what happened to me with AMORC, I would like to dwell for a moment on the psychology and

methodology of religious cults and how they develop an ironclad control over the minds and souls of their victims.

So, for the moment, let's look at cults in general: what they are, why they come into existence, and how they operate and interact with their members.

In the United States, we love our freedom. For this reason, we look askance at attempts to abridge religious and political expression or behavior. But there are limits to our patience when it comes to clear aberrations like Jonestown or Heaven's Gate, where death is the final proof of the mental imbalance and emotional instability of their leaders.

But other organizations with peculiar records of interaction with society at large, and their members—like the Unification Church and Scientology—are allowed to prosper among us. Still, even these still-powerful organizations have been subjected to a variety of government scrutiny and prosecutorial activities.

In regards to legal skirmishes, AMORC had been remarkably quiet for quite a few decades, until recently, when a lawsuit and scandal split the organization into several parts—actions that, at the time, were largely shielded from their membership. Some members have claimed that this action was equivalent to a coup d'état, where Gary Stewart, the imperator chosen by Ralph Lewis, was basically overthrown.

Still, whether an organization succeeds in escaping government oversight and prosecution or not, the definition of a cult—whether it is religious, political, or commercial—is generally based on the way it gains, influences, and retains its members.

We will define a cult here as an organization with a strong authoritarian leadership, which, having various political, religious, or commercial intentions, utilizes mind control and other psychologically invasive techniques to enhance and enforce its control over the behavior of its members. We will show, in my situation, that AMORC, although mostly out of the limelight for decades, has been slowly and

insidiously utilizing mind control techniques, with great disadvantage to its members.

Six Stages of Cult Activity

There are six phases to cult activity. These phases, although roughly chronological in character, overlap considerably. Cults may vary as to how they interact with members and involve them in these various stages.

Phase 1:	Recruitment
Phase 2:	Indoctrination
Phase 3:	Training
Phase 4:	Deployment
Phase 5:	Retention
Phase 6:	Recovery

Recruitment

The cult seeks out new members, utilizing a variety of tactics to entice and entrap them. I shall show how AMORC uses a variety of widespread, seductive advertising to net its thousands of members, while at the same time using its existing members to solicit membership from family and friends.

Utilizing a center of influence like this is common in many types of cults, not unlike the practices that multilevel and networking organizations use to build an initial customer base.

Indoctrination

A cult uses mind control and other psychologically invasive techniques to create loyal, dedicated, and generally unquestioning members as instruments to reach its ultimate objectives. AMORC, as an organization whose revenues are largely based on monthly membership dues and whose activities are mainly based on a correspondence course and lodge activities, is heavily into indoctrination and entrapment techniques.

AMORC doesn't depend on any kind of massive, conventional fund-raising activity or the selling of merchandise, like the Krishnas

or the Unification Church, who have historically sold merchandise publicly at airports, on streets, or door-to-door. So, in the training and deployment phase, AMORC is considerably less active than other cults. Still, there is value in examining these other phases and seeing how AMORC fits in.

Training

Most cults have very specific ways of teaching their recruits to accomplish their goals. Their training is often meticulous, repetitive, and thorough. In AMORC, there is some training in the recruitment process and training in conducting various offices in the lodges. AMORC sells certain books, spiritual implements like candles and incense, and garments, etc., but proceeds are used to support the membership, and this is probably not a giant cash-flow machine in itself. I myself was responsible for certain sales at a lodge, but a good many things are sold over the Internet and sent by mail.

Deployment

Members, as they mature, are given recruitment, indoctrination, fund-raising, and other leadership tasks and will, themselves, take over the implementation or deployment of their leaders' objectives. All AMORC members are expected to speak with their family and friends and engage in relatively mild recruitment techniques. The fact is, AMORC projects an image of itself as a centuries-old secret organization that has been able to survive years of persecution from churches and governments by keeping a low profile. This low-key attitude has probably contributed to its longevity as a religious cult.

Recovery

When members leave, it can be disruptive to the entire cult organization. Sometimes a member may be forced to leave through the introduction of family and exiting counselors to the member's life, with or without the member's consent. In this case, the cult must make a powerful effort to recover a member who may not only know their

“secrets” or be a key factor in their leadership, but who also may be privy to knowledge of possible unsavory or illegal activities.

Recovery, in the traditional cult sense, has not been a visible activity of AMORC. Many of its members are exclusively attached to AMORC through its correspondence courses. Many members last a long time, but some drop out. The lodges do interact with a large number of members but tend to maintain an orderly and secret execution of rituals from year to year. I have no real evidence of any conspicuous outreach to recover lost members.

The Purpose of Recruitment

It would seem that cults go through a lot of trouble to recruit people, since in order to do this, they have to subject members to a substantial amount of carefully orchestrated changes to make them useful for the cult's purposes.

It is important in looking at cults to realize that they are not all the same, particularly in their motivations. They resemble each other more in the ways they recruit, indoctrinate, and retain their members than in their individual philosophies and motivations.

Some groups, including their leadership, appear to hold a common set of beliefs, whether it is to avoid the end times by meeting up with a UFO, converting the world to their religious dogma, or electing a member of a third party to the presidency of the United States. These groups, in whole or in part, have certain idealistic intentions, distorted as they might be. They are not wholly motivated by profit.

Other groups, centered around so-called business opportunities or self-growth, appear to be more financially oriented, particularly in the areas of leadership. They use their membership to acquire wealth from outsiders and recruit a continuous crop of new members to serve as cheap labor.

Still other groups, especially those that make the news because of their devastating treatment of their members, the public, or even components of their own leadership, seem often to be recruiting to fulfill the main leader's quest for personal power. Sometimes this quest for

expansion could reflect the objectives of a charismatic leader who has managed to retain some degree of personal stability or rationality. His or her sense of power, although tainted with odd areas of focus, seems limited to control issues. He is not psychotic or totally sociopathic.

Others—like Jim Jones, infamous for Jonestown, and Marshall Applewhite of Heaven's Gate—can be blatantly destructive of others and themselves. These cults suffer from having a mentally imbalanced or emotionally deranged leadership and are dangerous to themselves as well as others. But they often love to recruit, too.

No cult fits into a totally neat little package, and there are hybrids and permutations of even the three main motives for recruitment that I have mentioned—idealism, money and power. Still, the cults resemble each other in one critical way: how they attract, transform, and retain their following.

In the chapters to come, we will discuss the leadership of AMORC somewhat. However, in AMORC's case, its leaders are very low-key, very nonpublic, and mostly anonymous—except in regard to their connection with the membership at lodges, or in their selective and generally innocuous correspondence. Mostly the public projection of AMORC leadership centers around the emperor.

Decades ago, at the beginning of its activities, AMORC was fairly conspicuous and strove for more public recognition. I will later discuss its then-widely-publicized alchemical experiment.

H. Spencer Lewis and his son, Ralph, the first two emperors of the order, were authors, and their books can be found in public libraries. But they never reached out for any kind of personal, massive publicity, and little is known or published about their lives.

Gary Steward, Ralph's successor, experienced a rash of publicity when he left the order, following some fairly well-publicized litigation activities. His successor, Christian Bernard, has been reasonably anonymous since he has taken over AMORC.

Cult Personality

One can look at a cult as a kind of factory, a factory that takes in re-

cruits and reprocesses them for their personal use. The cult factory takes in raw material—the personality of the recruit as they found him—and then reconfigures the personality to suit their needs. The end products greatly resemble each other.

Members of the same cult may dress alike, speak a special “loaded language” or cult doctrine, engage in a great many cult rituals and repetitive cult behavior, and fiercely support their leader no matter what. Still, these common characteristics will vary from cult to cult.

Cults do not always use the same instrumentality for creating conformity to their objective. They do not all provide uniforms, cult rituals, distinctive language, and other bonding or hypnotic mechanisms in the same neat package.

But one thing they do have in common: the product—the transformed personalities of their recruits, who all basically think alike and follow the cult doctrines.

We could join with many distinguished exit psychologists and cult experts in calling this product of recruit reprocessing a “cult personality.”

Perhaps the biggest problem faced by people who have left destructive cults is the disruption of their own identity. There is a very good reason: they have lived for years inside an “artificial” identity given to them by the cult. While cult mind control can be talked about and defined in many different ways, I believe it is best understood as a system, which disrupts an individual’s identity. The identity is made up of elements such as beliefs, behavior, thoughts, processes, and emotions that constitute a definite pattern. Under the influence of mind control, a person’s original identity, as formed by family, education, friendships, and most importantly that person’s own free choices, becomes replaced with another identity, often one that he would not have chosen for himself without tremendous social pressure.²

There are several useful paradigms for looking at the creation of a cult personality. Eric Schein, a psychologist who has penetrated

deeply into the shaping of this type of personality, sees three major stages.

He calls the first stage “unfreezing.” In this stage, the personality of the recruit must be broken down. The recruit must learn that the life he or she has been living is based on lies and half-truths. Recruits are taught that their pasts have been tainted by these lies and misconceptions and that continuing to live in their own lives is unthinkable, given what they now know.

The second stage is called “changing” and, in this stage, the foundational elements of the new personality are introduced. This is where the cult indoctrination techniques begin to really make a dent in the member’s personality. The new personality will often be more compliant, less questioning, and more willing to work toward a specific cult goal than the old, real personality. Better still for the bottom line of the cults, this new personality will be more capable of accepting impoverished living conditions, bad nutrition, and situations leading to extreme fatigue. The new personality will be extremely susceptible to peer pressure. Cults like to have members who will work hard for little reward and not complain very much—or at all.

In the third and final stage of Schein’s protocol, there is a refreezing process. The member’s original personality was created in a complex social-familial environment, combined with the cognitive, emotional, and physical freedom that is the result of growing up in a democratic society. The new personality has been released from many of these influences. Instead, the cult personality is now consolidated and refrozen with an entirely new set of values, designed to serve the cult leadership.

In light of the fact that there are severe penalties for failure to comply with the parameters of the cult and lots of peer approval if one does comply, the new personality is formed rather quickly and solidly. At the end, the member begins to feel, act, and think differently.

In 1984, the famous novel by George Orwell, *Big Brother* is the

name of the dictator who rules his dominion through mind control processes. At the end of the novel, Orwell sums up the rebel Winston Smith's final capitulation to his brutal indoctrination in the riveting last sentence of the masterpiece. In regard to Winston Smith, Orwell writes, "He loved Big Brother."

In my involvement with AMORC, unlike Winston Smith, after twenty-four years, the forces of freedom were still slightly alive in me. I began to do things, often quite unconsciously, that began to work against my subconscious programming.

Robert Jay Lifton, who we refer from time to time here as an expert in brainwashing, published a book in 1993 called *The Protean Self*, named after a conceptual construct of Lifton's own design. This construct described a generally healthy and appropriate form of selfhood for these turbulent and ever-shifting times.

In discussing the emergence of this protean sense of selfhood in human development, Lifton said:

We are becoming fluid and many-sided. Without quite realizing it, we have been evolving a sense of self appropriate to the restlessness and flux of our time. This mode of being differs radically from that of the past, and enables us to engage in continuous exploration and personal experiment. I have named it the 'protean self' after Proteus, the Greek sea god of many forms.³

After twenty-four years of programming, I did not love AMORC. I did not love Big Brother. Was it that finally some powerful force inside of me, nurtured by the continual longing for freedom, began to fight for liberation from its awful imprisonment in my own mind? Was this my own protean self finally coming alive?

But despite the difficulty of having to begin a protracted war against my own "cult personality," which had created substantial bifurcation in my own psyche, I finally made a conscious decision to begin my campaign.

This book analyzes my experiences, based on my rather late discoveries about brainwashing and mind control. In this way, the reader

can understand, to a degree, what was going on as I progressed in AMORC, and what I discovered about myself and about mind control that led to my escape.

But in order for you to understand how I escaped, you must first understand how I became a prisoner in the first place. How could I, a resident of Haiti, living and working hundreds of miles away from AMORC's California headquarters, later living in Miami, New York, and other places in the United States, become so thoroughly imprisoned in a mind control cult?

Yes, I must explain how I first became a prisoner of the Rosicrucians in San Jose. To do this, and so that you will understand what ultimately happened to me, I must begin by telling you something about my life.

FOUR

Haiti: The First Crucible

In alchemy, substances that are scheduled to be treated or melted by strong heat are put in a bowl or pot, usually of stone, called a crucible. In some cases, the word *crucible* is interchangeable with *mortar*, and the substances can be ground up by pounding them with a pestle.

In many cults, the first material, the raw recruits, need to be transformed into a substance that is useful for the cult. To this, recruits' personalities must be thoroughly pulverized.

In my case, the environment I grew up in was the wonderful, though sometimes frightening, magical world of Haiti. As someone who was struggling economically, determined educationally, but naïve metaphysically, I was an ideal candidate for recruitment.

According to experts, a typical prospective member of a cult is going through an important transitional period in life. He or she may be failing school, having critical family problems, enduring the consequences of a broken romance, or experiencing a protracted period of unemployment.

Cult recruiters, for instance, may hang around the university offices where students are dropping classes to locate those whose col-

lege careers aren't going well. Or, conceivably, recruiters might watch for people coming out of state employment offices. Wherever they are, cult recruiters are trained to sniff out self-disenchantment, to find people smart enough to work for them but who have all the earmarks of becoming programmable assets to their purposes.

In order for you to understand me and my suitability for AMORC's purposes, I need to tell you about how and where I grew up. AMORC, like other cults, must have a crucible, a place of residence, to grind up or melt the human personality with its pestle of dogma, ritual, and forward-looking promises of personal power. For me, my first crucible was Haiti.

I was born in a remote town about 120 miles from Les Cayes, the third-largest city of Haiti. My place of birth, Les Anglais, was so remote that public transportation only came there about once every two weeks.

The public bus took about twelve hours to cover the distance from Les Cayes to Les Anglais. The bus fare was so high that only well-to-do businesspeople in the village could afford such a luxurious means of transportation.

My father, Marc-Aurele Freeman, came from one of those well-to-do families. His father had died when he was a child, and he, his brother, and two sisters were raised by their uncle, Raphael, who was a very influential, well-educated politician and businessman in the village.

Raphael's influence extended all the way to Port-au-Prince, the capital of Haiti, where he had well-connected friends. He used his political influence to keep his nieces and nephews from making any claim to their father's share of the wealth, which had now become part of Raphael's estate. Any attempt to fight him would have been tantamount to suicide. My father was the second oldest sibling of the four.

My mother, Annette, came from a more modest family and was filled with dreams of a better life for herself and her children. Since

my father was raised in a wealthy family, he was quite satisfied with his life, but my mother was anxious to move up the ladder.

I was the first of four children. My two sisters were named Jacqueline and Lucie. My brother was Abel. By the time I was completing my elementary education, my father was not faring well financially. He was also abusive to my mother.

My father bought a large property in the forest and focused entirely on cultivating his land, rarely coming to town. My mother, on the other hand, dreamed of living in a larger city. She sent us kids to elementary school and did not take any part in my father's farming life. She was a dressmaker.

As I was finishing elementary school, my mother did not know what to do. She had no money to send me to a larger city where there was a secondary school. The only options available to children from poor families who could not afford school past the elementary grades was farming or pursuing trades such as carpentry, shoemaking, or tailoring.

My mother wanted better for me but did not have the means to send me anywhere. She often talked about mothers who had left town and gone to Les Cayes to work as seamstresses or maids and raise their sons. In fact, we knew about a very successful man in our town whose mother had done exactly that.

The First Miracle

Every year in Les Anglais, about ten boys and twenty girls completed elementary school. In the year I graduated, exactly ten boys got their certificates. My teacher, Micheline, was a devoted Catholic who had gone to the convent but had not stayed to the end to become a nun. She was the greatest religious teacher I ever had.

Our curriculum included an hour-long class on religion every morning. For reasons unknown to me, Micheline talked to me about becoming a priest. It is possible that she observed how compliant I was in the classroom and how intently I listened to her when she was teaching religion. Then, too, I was an altar boy at that time. I attended

church activities regularly, even when it was not required by my duty as an altar boy.

So she told my mother that I wanted to be a priest. Then she took the initiative in writing the first letter to Catholic school, which was then located in Maznod, near the city of Les Cayes, and signed my name to it. Before long, my mother and father were called to the presbytery of the local Catholic Church to have a meeting about my vocation.

Acceptance into the Catholic seminary was an almost-perfect ticket out of poverty and into an Ivy League school. Many young boys and girls were coached by their parents into claiming that they wished to be a priest as a way to get into this exclusive school, where the church prepared and groomed prospective priests and nuns at no cost to their parents. This school was popular with affluent families from Les Cayes as well as the smaller towns surrounding Les Cayes. My mother, at one point, questioned me to ascertain that I was sincere in my claim of wanted to be a priest, I told her yes, I want to become a priest.

Once I completed my elementary exam, the priest of Les Anglais set a date for my father to report to Maznod for me to take my entrance exam. More importantly, this occasion was intended to give the officer of the church an opportunity to evaluate my candidacy and make sure I really had the divine calling to become a priest.

As we got deeper into the process, and many letters were exchanged between Maznod, my parents, and myself, Micheline changed tactics. After she wrote the letters, she gave them to me to copy in my own hand. One of the last was to be written at the office of the Catholic Church in the presence of the priest. For that, Micheline wrote a letter and had me memorize it. I then went to the office of the priest and wrote what I had committed to memory.

I went to Maznod for the exams and stayed on the campus for five days.

After the written exams, all the candidates had an interview with

the priest in charge of the seminar. There, we were questioned in front of our parents to detect possible fraudulence in our assertion that we wanted to become a priest. During the interview, the priest asked me whether I had written all the letters that were sent to Maznod, and I said, "Yes."

He then showed me two clearly different styles of handwriting. I claimed I had forgotten that the first letter was written by Micheline, my teacher.

He did not accept me, but he did send me to a secondary school that was run by the nuns in a town not far from Les Anglais. The plan was for these nuns to observe me and make sure I really had the calling to become a priest. If they were convinced, after I completed three years at their school, I would be brought to Maznod to continue my secondary education en route to becoming a priest.

I quickly fell out of grace with the goods sisters of the new school. Clearly, they figured out that I was not a priest-to-be. I also got sick that year and had to repeat the sixth grade, my first year in this new secondary school.

Although I failed that first year, I was awarded a certificate of recognition for my performance in math.

After I completed my second year in the sixth grade, I passed with high marks. By then, my father had lost his land in the forest. He sold part of it to pay for my entrance to secondary school and lost part of it to another ownership claim.

My father and mother had also separated by then. My father was living in a small farmhouse that he rented. From time to time, he bought farm produce and traveled by mule to resell the produce in a larger city and make a profit. The summer after I completed the sixth grade, my father bought a lot of beans to resell. Due to unexpected changes in the market, the price of beans went down, and the only chance my father had to recover his initial investment was to go to a very large city, such as Les Cayes, and resell them there.

When I was visiting my father one day, he said, "If you were a man, I could send you Les Cayes to resell the beans for me."

Without thinking, I told him I would go. The only time I had been to Les Cayes was when I went to Maznod for my examination in the seminary. I had arrived at night, and the very next day my father and I had taken the bus to Maznod, so I really had not seen that much of the city.

My father explained to me how to take care of the merchandise and make sure that gangsters did not take my money. Then he sent me to talk to one of his friends who had a truck used for transporting merchandise. The owner of the truck readily agreed to take me, because my dad had been his good friend since childhood.

I told my mother that my father was sending me to Les Cayes to sell his beans, and my mother and I thought—almost simultaneously—that I should take my report card to show to my uncle, Eric Simon, who lived there and was married to my father's oldest sister. I thought to myself that perhaps he would consider registering me at the Lycée Philippe Guerrier, a prestigious public school in Les Cayes. Uncle Eric was a very influential manufacturer who was well connected politically and had strong ties to some of the biggest politicians of Port-Au-Prince.

There were many other merchants on the truck en route to Les Cayes. They were surprised to see a child going to sell beans in the big city by himself and quickly offered me a price for them. Since my mother had instructed me not to bargain about any reasonable price and to sell the beans as quickly as I could, I sold them on the truck.

My mother and I agreed that if I were going to go to school in Les Cayes, I would live with Juliana, her cousin. So when I got to Les Cayes, I went to Juliana's house, took a shower, and walked to my Uncle Eric's vacation home, a two-hour trek on foot.

When I finally got to see my uncle, I did not tell him that I had come to the city to sell beans for my father. I told him that my father sent me to him with my report card so that he could register me to

go to Lycée Philippe Guerrier, the biggest public secondary school in Les Cayes.

Most people had to stand in line for days to get a chance to register for that school, but not Uncle Eric. He simply began to move forward, regardless of the line. I watched in fascination as people respectfully moved out of his way, and he seamlessly worked his way toward the director of the school. It was obvious when he approached the director that the man was ecstatic to be of service to such an influential politician. I walked behind my uncle and was indeed proud of the privilege.

With Eric's help, I was registered at the Lycée Philippe Guerrier. Incidents like that played a major role in boosting my self-esteem, so that I was blind to the social reality I would later face in Miami.

When I got back to my town, I gave my father the money but did not tell him that I had sold the beans on the truck. He was very proud of me. I also told him that my uncle had seen my report card and decided to register me at the Lycée Philippe Guerrier.

My father asked me why I had taken the report card, and I told him that my mother had told me to. I did not tell him that I had been part of the plot. My father had been put against the wall and had no choice. As my father was very mindful of our relationship and cared very much about me, he did not show me how angry he was, but after I left, other people told my mother how my father had become angry and said that she was the kind of person who would make me do such a thing. The truth is that I had been much more involved in the planning than my mother had been, but I was good at pretending to be naïve.

Now, my mother and I expected that once I got into school in Les Cayes, my well-to-do Uncle Eric would have to help me out. But we were in for a big surprise. We quickly realized that he was not going to help. My mother ended up heavily in debt in order to support me in school in Les Cayes. And my father's financial condition worsened, so he was unable to help either of us.

By May of 1974, my Uncle Eric became prefect of the entire region of Les Cayes, which included not only the city of the same name but also many other smaller cities. This was equivalent to someone assuming the position of governor in a state, with the qualification that this position was not elected but appointed by Baby Doc Duvalier, the president of Haiti. At that time, Eric's children, my cousins, were in school in Port-au-Prince, and his second wife, their stepmother, was taking care of them. Eric's first wife had passed away years ago and left five girls and two boys. One of these boys, Arthur, was living with Eric in Les Cayes.

It wasn't long after Eric was appointed to his new position that he realized he had been left with no time to raise Arthur as he wanted to. So he took me into his house to be a mentor and tutor to Arthur, and in this way, he relieved me from hunger and abject poverty.

An Event Without Equal

When my Uncle Eric took me in, I was, in truth, desperately hungry every day but still remained in school. I only had one school uniform and one other pair of pants and shirt. On Sunday afternoons, when all the other boys were out showing off their beautiful weekend clothes, I had to literally hide.

My mother usually sent me some food via the local bus driver's helper. The bus arrived around 4:00 PM on Sunday. In order for me to get to the driver's home, I had to cross some major streets, where the only movie theater in the city was located. All the young boys and girls of my age were out. So I developed the habit of pulling my shirt over my head and running so no one could see my face. Strangely enough, I would later be forced into adopting similar behavior in Miami and Brooklyn after my initial indoctrination into AMORC.

My Uncle Eric took me in on a Wednesday. The very next Sunday was May 26, both Mother's Day and First Communion in the Cathedral of Les Cayes, the biggest church in that whole area. The archbishop of the Catholic Church there was personally presiding over

this great occasion, which was by far the biggest social and religious event of the city of Les Cayes.

My cousin, Arthur, got dressed and was ready to go to church. As he was leaving the house, my uncle asked him, "Where is Pierre? How come he does not go to church with you?" Since I was in earshot of his question, I replied that I did not have good clothes to wear to church. He asked me to put on the dirty little clothes that I felt embarrassed to wear even on a weekday and told me to go to church with his well-dressed son.

Arthur loved me very much, but he could not realize, at his age, that his father was humiliating his cousin. He stopped to talk to every friend he could find. I followed him, because I frankly did not want to raise any problems with his father. All I really wanted to do was hide from any churchgoer who might see how I was dressed. When we finally arrived at the church, I was absolutely appalled. There was no dark corner where I could hide, and almost everyone had a flower in their lapel. I had to force myself to pretend I had physically risen above the congregation to retain my peace of mind.

When I wrote to my mother and explained the event to her, she cried. This was probably one of the reasons she decided to leave Les Anglais and go to Port-au-Prince in quest of a better life.

When Eric's other children returned from Port-au-Prince, my uncle told me that he had to send me back to my father. Why? Because I did not have the proper clothes to stay in the same house with my cousins. Of course, he did not tell my cousins why he was sending me away. This was the reality I had to face about my so-called benefactor.

When I returned to Les Anglais, my mother had left two weeks earlier for Port-au-Prince, so I went to my Aunt Selita's house, where *my two little sisters and grandmother, Alcine (my mother's mother),* were living. The next day, I went to visit my father and told him what Eric had done to me. My father told me to come and help him with his farm work.

I went back home and told Grandmother Alcine that my father had asked me to come and help him with his farm work. Within the next few days, my grandmother gave me five gourdes (the currency of Haiti equivalent to one US dollar) and told me I could not go to do the farm work and that I must join my mother in Port-au-Prince.

My Grandmother Alcine and I decided to tell my father that I had received a letter from my mother asking me to come and see her because she needed to talk to me about something. When I told my father the story, he said, "What does your mother need you for?" I told him that I didn't know, pretending to be innocent of any deception.

I asked him if I could find his cousins, Bob and Ghuslaine, and give them a letter on his behalf. My father agreed and dictated a letter to me, asking his cousins to send him some old clothes because he was not doing well.

Both Bob and Ghuslaine felt indebted to my father for his unsuccessful efforts for so many years to procure their inheritance from Uncle Raphael. He had, indeed, risked his powerful uncle's wrath on their behalf, a fact that earned him a lifetime of enmity from his well-connected and wealthy uncle. In fact, Raphael had even blocked my father's attempt to join the military, a role in Haitian life that would have significantly elevated his status and financial well-being.

One of my mother's friends asked someone to help me with a ride out of town. So, ultimately, I got a ride and left my hometown on August 7, 1974.

When I got to Port-au-Prince for the first time in my life, my mother was surprised to see me and did not have a place to put me. She and my little brother, Abel, were living with a lady who owned a restaurant across from the football stadium (Stade Sylvio Cator). My mother worked as a waitress there, and she and my brother were allowed to eat for free. Finally, my mother found a woman who agreed to take me into her little house for the summer while her niece was away on vacation.

Without wasting any time, I started looking for my father's cous-

ins, Bob and Ghuslaine, and for a Saint Jude church. I had adopted Saint Jude as my patron saint the year before, and I asked every one in Port-au-Prince where I could find a Saint Jude church. After much perseverance, I was able to locate a Saint Jude convent in a remote location near Port-au-Prince. That was a great surprise to my mother and her friends, because no one suspected that a church even existed in that location.

Finding my father's cousins turned out to be a challenge, because my father had lost contact with them fifteen years earlier. Bob and Ghuslaine were doing well financially, but other members of my father's family who knew where they lived hid the address from us. Eventually, I found Ghuslaine and met her at her workplace(SNEM, an agency of the Health Department). I gave her the letter that I had written on behalf of my father that asked for used clothes. When I was about to leave, she said, "What about you?" I said my father had sent me to find a job so that I could work and go to school at night.

I was so small that she looked at me and said she would talk to Bob, her brother, my father's other cousin and good friend—to see what they could do. I told her I was living with my aunt on my mother's side. I did not want to tell her that my mother was separated from my father. I assumed if I told her she would realize that I was on my mother side and would not be interested in helping me.

When I gave my mother the news that I had found Bob and Ghuslaine, she was happy and excited, and most of all, her trust in my ability to survive increased.

When I went back to Ghuslaine two days later, she told me that her brother Bob had decided to pay for secondary school for me, and that he wanted me to go to a school called Classique D'Haiti, located at 179 Lalue (near the Sister of Lalue), a prestigious address in Port-au-Prince, to register.

When school was in recess, I was to go with Bob to work. I would also go to work with him every Saturday and Sunday. Bob was an electrician and had big government contracts.

When I gave my mother the news, she became as ecstatic as I was. This event further reinforced my mother's trust in my diligence and the power of my faith.

Bob also bought all of my books, paid for me to buy a uniform for school, and gave me a small allowance of ten gourdes (about \$2 U.S. dollars) every Saturday, which I used to supplement my mother's income as a seamstress. I also did some private tutoring of math to earn extra money for my family.

For most of the time I went to school, Bob thought that I was living at my mother's cousin's house. My mother's cousin was called Madame Guillaume, and she was rather well off. Although I stayed with her for about a year, at one point I was forced to leave but did not tell Bob. Here is the reason: the following year, I secretly brought my two other sisters to Port-au-Prince. They had been living in Les Anglais. Now, all four children, including myself, and my mother were living in one little room, but Bob thought I was living with my aunt Madame Guillaume.

What Bob gave me in the way of pocket money and what I earned tutoring math was therefore actually the primary income for a family of five. My mother was a dressmaker, which was not a lucrative profession in Haiti at the time. But she also waited tables near the football stadium and was sometimes able to bring food home from the restaurant where she worked.

In the private school I attended, the *Classique D'Haiti*, I was a gifted student in every subject, but especially in math and the sciences. Our students came from many different backgrounds, but most were from families that were well off financially, professionally, and politically. They thought I was one of them.

I quickly earned respect from my peers, who thought I was living with my Uncle Bob, a well-to-do man who lived in a very rich neighborhood. Because I was so good at my studies, these rich children invited me to their homes to help them with their math. I gladly

accepted every invitation and became known as someone who was willing to help anyone who asked for help.

In reality, I was following a calculated schedule to feed my family and myself. For example, I made sure that I went to their houses at a time that corresponded to their family's dinner schedule. So I always had a nice meal with a rich family. The parents were always pleased to have me near their children to help them with school assignments.

What worked in my favor was my physical size. I was actually two or three years older than most of my peers, but they and their parents thought that I was two or three years younger. My intelligence became a legend.

At the *Classique D'Haiti*, I was indeed doing very well, and by the time I got to my senior year, I was beginning to be concerned about living a multiple life. Bob thought I was living with Madame Guillaume and that he was paying for school and giving me an allowance for myself. My school friends thought I was living with my well-to-do uncle and thought I was one of them. I felt I was getting to the point where I might be discovered, and I was tired of living a double life. In addition to this, I wanted to find a way to substantially upgrade the living conditions of my mother and my brothers and sisters. I started thinking of an exit strategy, a way out.

In earlier years, I had successfully managed to keep friends away from my house by being busy and going to their houses instead. By this time, my strange schedule had become a subject of jokes. People wondered how I had the time to study and get an A in every subject.

The Second Miracle

My mother knew about my plan, but all we knew to do was pray, so I kept on going to St. Jude's and other churches to pray.

One Sunday, I went to visit Ghuslaine in Petionville, a town near Port-au-Prince noted for its affluent residents. After dinner, I was on the patio relaxing between the plants when an idea struck me. There had to be a way for companies that needed people to work for them to identify the skills of prospective employees.

Given the social structure of Haiti, I figured it must be the case that affluent, successful people networked among themselves about job openings. And if I was right that such a thing existed, Niton's father would know about it. Niton was one of my friends from school, and he came from a well-to-do family in Haiti. So I decided to ask him how to get a job. At that time, I had absolutely no idea what Niton's mother, Ritz, did for a living.

When I got home from my aunt's house that night, I went to Niton's, told him that I would need a job at the end of the school year, and asked him to ask his father where I could look for one. He immediately told me, "My mother will give you my job. She works for INAREM, the National Institute for Mineral Resources." I had never heard of such a government agency. He explained that his mother was the head of administration and accounting for INAREM. As such, she was entrusted by the agency to buy a great quantity of items.

Owing to the culture of the time, it was common for lower-level administrators to fabricate the true amount of their purchases to be able to pocket some extra money—sometimes a lot of extra money. Ritz needed a subordinate that she could absolutely trust to protect her from the corruption of lower officials who put their own interests ahead of the agency's. She had hoped to fill that position with her son, Niton.

But, although she thought Niton was a good choice, she was ambivalent about putting her son—or any close relative—in this position. It would be easy for someone in the government to target her for nepotism. So I was a good solution to Ritz's problem. And so Niton said, "I will ask my mother to give you my job."

When I went back to his house the next day, his mother said she would, indeed, let have the position. She told me when I would begin and what my salary would be. By Haitian standards, the salary was quite large, and when I got home and broke the news, everyone started praising God. It was a miracle to us.

I completed secondary school in June, and I started my new job

in October 1978. With my first check, I rented a nice house for my mother and siblings and sent my little sister, who had just graduated from elementary school, to the same school I had attended.

I hope you can understand from this why my mother would not have any doubts, later on, about my approach to spirituality. She would never have thought that any person or group could use the name of God as a tool to enslave her boy, her Pierre.

In the French educational system, the year following high school is called Philosophy, which is like a college prep year. During this time, I went to school at night and worked for Ritz during the day. After I finished that year of college prep, I enrolled in and went off to Faculté des Sciences, an engineering school, in Haiti.

The Faculté des Sciences was to Haiti what MIT is to the United States. It was the greatest and most prestigious engineering school in Haiti. Many of the professors were French. The university itself was partly financed by the United Nations through the Haitian government. All Faculté des Sciences graduates are guaranteed high-paying jobs. Most of them wind up with scholarships to attend graduate school in France.

The competitive entrance examination that candidates must go through to enter the university adds more to the prestige of the engineer-to-be. Being selected out of these examinations adds more to the value of its graduate. The entrance examination, which extends over many days, tests one's aptitude in science, mathematics, physics, and chemistry. Usually 1,500 to 2,000 students compete for entrance to the Faculté des Sciences, though less than 200 are accepted into the first year.

The year I entered the university, only 179 students were selected for the first year. The first-year class was commonly designated "PCM," because during this first year, students participate in a very competitive and rigorous full year of study of physics, chemistry, and mathematics.

The competition in that PCM year is as challenging as the entrance

examination for the university. Traditionally, only half of those who were selected for admission will complete the first-year program and move up to the second year.

In junior high school, I founded a small math and physics study group. I selected all the gifted students in math and science, but I also included some friends somewhat less gifted, whom I tutored throughout high school. Four of us from that study group were accepted into the engineering program, and we continued studying together.

Since I was in charge of my siblings, I taught some math classes in secondary school part-time and did some accounting work on the side on weekends. With this money, I was able to meet my financial responsibilities to my family while attending the university.

Most students usually do not work during their PCM year, in order to keep up with the pressure of the program. In spite of my busy schedule, I excelled in my first year, ranking third in my class of 179. Only one hundred of us passed the class to move up to the second year.

My performance in school was great news, and anyone from Haiti who knew *its social structure at that time* would have confirmed that I was on my way to a successful life. In four years, I would become an engineer and be a well-connected person in the government—a guaranteed success.

As a reward for my outstanding completion of the PCM year, the doyen (or dean) of the university gave me an internship at the Mining Department of Haiti. Of course, prior to that time, I had worked already for the Mining Department as a junior accountant when the organization was called INAREM. That internship paid a substantial stipend, and I was on a roll financially. I was taking good care of my mother and siblings.

My youngest sister was attending the same private school, *Clas-sique D'Haiti* in Port-Au-Prince, that I had attended. My other sister was already attending high school at a semi-private school. My little

brother was attending a vocational high school. I was caring for the entire family. My mother stayed at home to take care of us.

That summer, I became even more conscious of how God had blessed me with a great intelligence, and I started showing an even greater interest in spirituality.

As a result of the appeal of the Rosicrucian order, I signed up that summer and became a member of AMORC. I was attracted to its claims of being the ultimate path to spirituality.

I approached the Rosicrucian monographs with the same zeal that I approached my engineering studies. Little that I know that my zeal would become my enemy in the path to fulfilling my most cherished career path and dreams of a successful and bountiful future for my family and myself. I did not realize how far I had begun to stray until 2004, some twenty-five years later.

What happened next was truly frightening. As a result of the demanding schedule of my Rosicrucian studies, I actually failed the first semester of my second year in engineering school and left in the middle of the year.

A few years before I entered engineering school, Ritz had given me my first job as a junior accountant in INAREM (now the Department of Mining), working for the government. So, when I had to leave engineering school and find a job again, Ritz again helped me find one in the government financial planning agency that she had just joined. She was assisted in this process by Henry P. Bayard, the minister of culture and communication in the Duvalier government.

After I assumed my new junior accountant position, I was lucky enough to become the protégé of Jacques Simeon, the minister of finance and of his sister, Marie-Therese Simeon Chanoine. Her husband, Jean-Marie Chanoine, became the new minister of culture and communication where I was working as a junior accountant. This contributed to my good fortune at the time.

Toward the end of 1982, I explained to Jean-Marie Chanoine that I wanted to pursue my engineering dream in the United States. But as

the breadwinner of my family, it was difficult to leave my job in Haiti for the United States. To help me out, Jean-Marie gave me five years' leave with pay, signing all the necessary official documentation so that I could be secure about the stream of income for family while I was out of the country. However, I was to keep the department updated of my progress toward an engineering degree in the United States.

I gave my family a strict budget to follow and left Haiti in January of 1983 for Miami, Florida. I had \$184 in my pocket at the time I entered the United States.

Fatal Mistake

The first time I experienced "physical entrapment" was the time when I went looking for the right incense and candle for initiation. I went with a friend, Carline Clermont, to the Martinez de Pasqually Lodge in Haiti to buy incense.

There, I met a "cheerleader," the secretary of the lodge, who asked me whether I was interesting in joining. I had answered "Yes," even though that was not part of my plan. It is quite possible that her cheer-leading attitude made me forget my initial decision not to join a lodge and made me answer affirmatively.

The initiation day at the lodge was marked by an eye-opening experience that I did not fully understand at the time. One of the female members looked at me and said sarcastically, "Today a member, tomorrow a master." This lady turned out to be one of my teachers at the engineering school. Months later, she claimed that I did not turn in an important project—whereas I know that I did turn in that assignment. She might have made an honest mistake. Nonetheless, this fellow Rosicrucian contributed to my surprising and sudden failure at engineering school.

Eventually, I left Haiti with the intent of studying engineering in the United States. As I prepared to leave, I followed the AMORC teachings to the letter: I went to the local lodge and presented my resignation from that specific lodge. The secretary then gave me a

certificate confirming my continued membership and giving me the opportunity to eventually transfer to another lodge.

According to the rules of AMORC, I had to present this certificate at the new lodge I wished to join before they could admit me. As usual, the secretary was cheery and friendly. She told me that I should join the lodge in Miami when I got there, because they would help me.

A frater—a male lodge member—who was also in the room asked what she meant by that. She replied in her smiling, cheerleading voice, “He’ll be new in Miami. The fraters there can help him find a job.” The man looked at her skeptically, as though he didn’t really believe it.

But I did. Those words were in my subconscious when, in Miami, one of my friends encouraged me to join the lodge. But the brother in the secretary’s office had the right idea. No one in the Miami lodge was ever of any help to me.

FIVE

The Miami Roller Coaster

I arrived in Miami on January 1, 1983. The next day, I went to Imocalie, a rural community about three hours' drive from Miami, where a lot of Haitians work as farm laborers. I carried with me my basic necessities and my AMORC monographs.

When I arrived, I stayed with twenty other farm workers in a little house with one bathroom. It was disgustingly dirty, and we slept in a dirty bed, as you would in a camp. To add to my misery, the farm season was bad. I stayed for four days and never had a chance to work, so I went back to Miami.

In Miami, I tried to join the other farm workers by going to the farm with the contractor every day. Once in a while, over a period of time, I managed to work a few days.

Even when the contractor picked me up, it did not guarantee that when I got to the farm, I would actually be used. Sometimes it was a matter of being chosen for strength or experience, and sometimes it was just pure luck. This was hardly a path of upward financial movement.

AMORC's Place in All of This

Where I was living in Miami, my friend's wife, Manita, set up a little room for me. Knowing my situation, they were kind enough not to charge me any rent.

I lived a normal life during the day, but when everyone else was asleep, I opened my AMORC monographs to study for the evening and did my experiments. This resulted in my getting only two to four hours of sleep a night, every night. Sleepless and underfed, I was unable to do the farm work, most of which involved picking tomatoes and oranges in southwest Miami.

Also, unknown to me at that time, my friend's wife, Manita, was observing me at night through an opening in the wall, watching me light candles and burn incense. Manita, like almost any Haitian, had a natural suspicion about anyone who would stay up performing strange rituals late at night. My late-night activities encouraged her to take steps to put me out of the house. AMORC had provided a powerful exit visa from my temporary home.

The Power of Remote Indoctrination

The monographs, small treatises that comprise the "weekly" lessons of AMORC, are the key to AMORC's powerful indoctrination techniques.

In most cults, indoctrination takes place in large meetings, and smaller groups are led by professionals, experienced in "programming" recruits with the key elements of their training. Although there are lodges in AMORC's system, the majority of members do not belong, either because they are content with the home-study course or because they do not have the time for the lodge meetings, or a lodge is simply not in their neck of the woods.

The amazing thing is that the monographs, which encourage the development of a home sanctum, a place for meditation and study, are sufficient to fully indoctrinate the majority of members. A review

of the literature on cult psychology shows that all the elements are in place in the home-study course to fully indoctrinate members.

Indoctrination functions best when the recruit psychologically accepts the authority of the leadership of the group. This is generally facilitated through a mentor or group leader, who makes the case for the higher leadership as having the needed authority to effect the transference.

The idea of transference has been used in psychiatric circles for decades, after the promotion of the idea in psychoanalysis by Freud. It implies the transference of the patient's psychological autonomy from the patient to his doctor. In a sense, the patient surrenders his judgment and often decision-making to the higher authority, the doctor. The doctor becomes a kind of positive father figure.

This concept of transference can also be seen in very diverse relationships in ordinary life. A prisoner might, after a time, transfer his autonomy to a professional interrogator, a student might surrender his autonomy to a teacher, or a citizen may give up his independence to a political leader.

In the case of AMORC, through a manipulation of the student's view of the unique authority of the order, the exalted power of the emperor and the AMORC leaders, and the alleged presence of the invisible masters in the training, the monographs themselves assume a unique role.

As the monographs represent the authoritative voice of the AMORC leadership, living and ascendant, they take on an enhanced importance. In effect, the member will transfer his autonomy to the substance of the monographs themselves, their content representing the authentic and verified foundations of reality as understood by the enlightened Rosicrucian tradition.

The monographs then become a supereffective guidebook for creating auto-hypnotic states in the home sanctum. The various rituals of the sanctum—such as chanting, visualization, and relaxation tech-

niques—provide a pathway for the member to regularly enter into at least a light hypnotic trance.

After introducing these techniques in the beginning of his membership, the member is now primed for entering into deeper, more highly suggestible states when reviewing the monographs and practicing the exercises in later stages of membership.

The Structure of the Monographs

From time to time, I am now going to refer to the basic documents of the AMORC home-study course, so it is important to understand how they are structured.

Typically, the lessons are featured in a pamphlet, which contains one or more monographs. Each monograph begins with a “Concurrence,” which is a “Consideration of a Famous Opinion.”

There are two main sections to the study course: the neophyte and the temple sections (except for the first introductory eight lessons, each of which is titled and numbered “Mandamus”). The other lessons throughout the sections are titled and numbered “Monographs.”

The neophyte section has four divisions, consisting of the Mandamus lessons, and three atrium divisions, which include the monographs. After each atrium division, there is an initiation. After the third initiation, one moves into the temple section.

The temple section is structured according to various degrees, referring to the level of initiation, but the lessons are also organized into numbered monographs. There are twelve temple degrees.

There is also a “server analytic” lesson, at the end of each degree, which serves to summarize the activities of the various sections and degrees, pointing out that all exercises are important and should be rehearsed carefully for purposes of practice and review.

In speaking of the home-study course, I will sometimes present my own commentary. Sometimes I will provide actual diary elements, often with comments made in later review of these elements, which refer to specific documents. When I describe detail section of the monographs, I am referring exclusively to actual section of the

monographs that I have copied directly from the monographs into my diaries for the purpose of reviewing. According to my understanding of AMORC teaching the monographs are sacred writing and should not be taken out of the sanctum, unless it is absolutely necessary. To comply with the teaching I developed the habit of copying almost entire monographs in my diaries so that I can review them on buses, in the park as a homeless or in my taxicab. Strangely enough these notes become very handy in the writing of this book.

I will now present some description and commentary on the first of eight Mandamus lessons.

Mandamus 1

In the beginning of the neophyte's journey, before commencing with the official monograph series, AMORC provides the new member with a set of about eight introductory papers, bound into a booklet, called a Mandamus. Inside the first Mandamus collection is another little booklet called *Liber 777* (*liber* means "book" in Latin). This booklet contains the information about a concept called the celestial sanctum.

Liber 777 is the tool that is used to introduce H. Spencer Lewis, the founder and first imperator of AMORC, to the life of the Rosicrucian body. Progressively throughout these teachings, common forms of Christianity and other traditional religious teachings will be replaced by the Spencerian form of Rosicrucianism. AMORC postulates a place on the inner planes called the celestial sanctum, the only true launching pad for an encounter with the Cosmic, the Rosicrucian term for God.

Mandamus 1, a simple monograph of sixteen pages, contains exactly five exercises. This Mandamus has five experiments. An experiment is supposed to have predictable results. The results of an exercise will depend on the subject's "spiritual evolution."

Exercise 1: The Aura

In the first exercise, the postulant is asked to analyze impressions he

might receive when in a bus, subway, or other public transportation, or in a crowd of people. The postulant is enjoined not to study any details about their appearance or behavior, but just to see how one's own impressions change as one looks from one individual to another. In this way, the postulant will be able to test his sensitivity to other people's auras.

The practice of this kind of exercise creates a kind of dual awareness in various situations. Since it is focused on the use of psychic powers in respect to other people's thoughts and emotions, there could be concerns about its invasive intention. Moreover, there should also be a concern about the attitudes that might be fostered as a result of implementing this kind of observation of people on a daily basis. How will people react if their day-to-day activities are embroiled in the development of special psychic powers, which, if developed, would give the practitioner a great advantage over ordinary people?

Whether these exercises could actually produce any clear results might be a legitimate question, but that there would be a psychological impact, a result of believing that one could enter into these psychic realms at will, is hardly questionable.

A person practicing these exercises would generally believe and desire that this type of superior development is possible and a good thing. In my case, I eventually became highly skeptical not only of the practical value of these exercises but also of their merit for me psychologically, as you will see as I chronicle some of my activity.

Exercise 2 Visualization

When in the company of a group of people, during a reunion, a party, or a meeting with friends, the postulant is asked to think hard about a certain person without looking at that person. This can be done by looking away from that person but visualizing his or her face. After a certain number of seconds, the postulant can cease all activity except to observe the person at a distance without the person noticing. In time, the person will look towards the postulant, as though he had somehow perceived the postulant's focus on him.

Exercise 3 Psychometry

This exercise is based on what the Rosicrucians call the science of vibration or vibroturgy. This means that there is a way to understand objects by virtue of their specific vibrations and to become sensitive to their vibrations. Vibroturgy further implies that an object can “pick up” and store the vibrations of other people or even events that have touched them or been in their vicinity. Psychics call this sensitivity psychometry.

In this exercise, the postulant is asked to go to a library, pick up a book or magazine, and try to sense impressions that have, perhaps, been embedded in the object after it has been handled by other people. It is claimed that this is not the result of imagination but an actual perception of the postulant.

Exercise 4 Reenergizing Exercise

The postulant will do this exercise when he is already tired. He is told to sit comfortably with his feet somewhat open but flat on the floor. Then he is asked to take the first three fingers of his right hand (including the thumb) and place them at the back of his neck. Once in position, he is told to breathe in deeply, holding the breath momentarily before exhaling. Then inhale, hold the breath, and exhale in the same way. The postulant exercises this procedure a few more times and then goes back to breathing normally. After awhile, this is supposed to produce a sense of regeneration and is part of a compendium of Rosicrucian therapeutic practices.

The monograph then informs us that AMORC’s goal with these types of exercises is to gradually develop the member’s special faculties and have them serve him in everyday life. “Special faculties” refers to psychic processes like telepathy, clairvoyance, and precognition.

Who would not want to wait to get these blessings? Think of the advantages a person would have with such developed intuition!

The exercises in these monographs sound simple and relatively

harmless. But, in fact, they are the beginning of a process that eventually makes you look at the world in an entirely different way, separating you from your environment in specific and unusual ways.

If one welcomed this duality and did not have to worry about survival, these experiments might be fine—for example, for an affluent middle-class person of an extreme metaphysical bent. Of course, it would depend whether these exercises could actually help one develop one's psychic abilities.

In my case, I remember being impoverished and looking like trash, walking in the park. Other people were in the park for recreation with their families or fiancées. I was doing AMORC homework, always on duty, always putting AMORC ahead of everything else in my consciousness.

It is my opinion that the average Rosicrucian probably takes a few shortcuts with these monographs and so, for him or for her, there isn't the same danger as for those who take these monographs with supreme seriousness. When embroiled in a cult, it is those who believe the most intensely and act in full conviction and boldness who stand to lose the most—their time, their money, their relationships.

Changing Your Sense of Reality

The simple promenades proposed in the previous monograph require the energy of focused concentration. The result is that a great deal of attention is expended while performing this level of self-observation. In fact, in a certain sense, even in a quiet park or your own living room, when performing these exercises you are as occupied as a full-time worker, carrying a heavy bag on his or her back while engaging in their daily tasks.

Since the purpose of these exercises is to separate you from your normal experience of reality and introduce you to the ascendant worlds of mystical reality, the result is, indeed, the beginning of an enforced isolation from the world. If this were a balanced effort, if the results were clearly beneficial and uplifting, and if you were not driven to accept the improvable and the harmful, including a loss of

judgment about experience in general, I would have to rethink my conclusions.

The danger here is that an enhanced and unusual state of perception can lead to wrong thinking about the teaching that engenders and encourages certain practices. So often, a few special experiences vouchsafe that the initiate is truly being given access to selected knowledge and thereby relieves him of his obligation to test the claims of the organization promoting these new, intriguing changes in perception.

For instance, just because you experience an "aura," that does not validate the pedigree of the Ancient Mystical Order Rosæ Crucis.

In *Thought Reform and the Psychology of Totalism*, first published in 1962, Lifton talks about "mystical manipulation" as "extensive personal manipulation." He says:

This manipulation assumes a no-holds barred character, and uses every possible device at the milieu's command, no matter how bizarre or painful. Initiated from above, it seeks to provoke those patterns of behavior and emotion in such a way that these will appear to have arisen from within the environment.¹

In AMORC, the experiences of the member, who is locked into the larger claims of AMORC, slowly begin to teach him to attribute a whole set of experiences in his life to his membership in AMORC, often serving, somewhat irrationally, to validate its claims.

But, in most cases, the initiate, if achieving some kind of results, will isolate himself even more to dedicate himself to these experiments. He will look for ways to have special walks in places unfamiliar to others who know him, so he can be alone, in full concentration.

In reality, he is being groomed to isolate himself from friends and family in the beginning and, in the long run, to isolate himself from society at large.

Neophyte Section, Mandamus 2

The long mythology of AMORC, going back to ancient Egypt, is in-

troduced. The Pharaoh Thutmose III (reigned approximately 1500 to 1447 B.C.) is credited with having established the first "Secret Brotherhood." Seventy years later, Pharaoh Amenhotep IV (whose name was later changed to Akhenaton, according to conventional historical accounts), initiated a short-lived form of monotheism as the official religious doctrine of formerly polytheistic Egypt.

A clear distinction is established between other Rosicrucian groups and AMORC. These suggest you be careful of other groups claiming to be Rosicrucian. According to AMORC, the initials A.M.O.R.C. must be associated with the words, Rosicrucian Order, in order for people to be assured of the authenticity of that order. The question is, what other organizations now or before have retained that exact combination of terms?

Furthermore, AMORC claims that the only authentic emblem of a Rosicrucian order is a golden cross with a single red rose in its center. It claims that the golden cross represents the physical body and the red rose the blossoming of incarnations of that body. No other cross represents the true order. The question then would be, what other organizations have used this image, in conjunction with the initials AMORC, in representing a Rosicrucian order?

Indoctrination Effect

This is a subtle way of keeping you away from other Rosicrucian literature and, later on, of keeping you away from other spiritual writings—and eventually removing you from the world. This is exactly why, throughout the years, even as late as 2004, I was afraid to search for AMORC and AMORC-related themes on the Internet.

The second Mandamus introduces H. Spencer Lewis as the founder of AMORC. After relating Lewis's pilgrimage to Europe, the second Mandamus discusses how he had to pass examinations and endure much spiritual testing before he met an official of the French Rosicrucian Order, eventually receiving his own initiation in Toulouse, France. He was then given the responsibility for reviving AMORC

around the world. The Mandamus says he underwent “many tests and trials” before this could happen.

As we have related previously, the activities of H. Spencer Lewis, in his formation of the order, and in his interaction with various occult groups of the period, is quite a bit more complex than is presented here. Nonetheless, as a burgeoning Rosicrucian, I was very much taken by his story.

Homeless and without food, I was convinced that, like H. Spencer Lewis, I was being tested. Even when I had to ignore my family because of my poverty, I was under the impression that it was all a great spiritual test. Following the “test,” I believed that AMORC would give me “permission” to obtain my financial freedom.

In short, this description of spiritual testing formed a foundation for rationalizing the degrading way I was living.

Mandamus 3

Here it is clearly stated that:

1. Being a member of AMORC is a privilege.
2. Initiates must be patient as they gain access to AMORC knowledge.

In this Mandamus, the reader is told that it will take sixteen months to achieve the First Temple degree. This is not true. Before the postulant is finished with the preliminary sections of that degree, AMORC will forcefully—and probably successfully—suggest that these first monographs be reviewed again and again. As Margaret Thaler Singer says:

Cults don't need to have you move into the commune, farm, headquarters, or ashram and live within the cult environment in order to have control over you. They can control you just as effectively by having you go to work every day with instructions that when not working—on your lunch hour, for example—you *must do continuous mind-occupying chanting or some other*

cult-related activity. Then, after work, you must put all your time in with the organization.²

As you read this account of my life in AMORC, please try to remember the above observation. In the quote, Singer was not commenting on AMORC but generally referencing the *modus operandi* of dozens of cults. Still, it will explain why AMORC would tell prospective members that they will only have to spend about an hour and a half a week on exercises that will eventually dominate their waking and sleeping existence.

The illuminati section reached after the ninth temple degree is not detailed here. However, its mention serves to create a tantalizing mystery about its contents for the new member, now contemplating his journey to Rosicrucian discipleship.

As a member proceeds to the ninth degree, he finds a strong incentive to stay in the order, thinking that the real goods must be in the illuminati section. For example, one of the illuminati exercises is an out-of-body experiment. But, like most of the exercises in these monographs, there is a literature outside of AMORC that deals with very similar exercises and corresponding phenomena.

Before I joined AMORC, I bought a little booklet that clearly explains that the first step in performing an out-of-body experiment is to eliminate fear from you. It told you to lay down in a very relaxing way and simply let yourself go. With the help of that booklet, I had many out-of-body experiments.

A few months after joining AMORC, I had a dream—almost like a vision because I was in a semi-waking state. In my mind, I saw myself performing one of my out-of-body experiments. At the same time, I saw myself putting my finger inside of an electric plug with live electricity. I then became afraid and returned to my physical body. I immediately got the idea that this was a warning from AMORC to immediately stop that type of experiment. This warning conformed to the Rosicrucian prescription to follow the pattern of the teachings. I wouldn't encounter out-of-body exercises until much later.

In fact, after my “dream,” I resisted all temptation to attempt another out-of-body experiment for almost fifteen years. When I reached the eleventh temple degree in 1998, one of the top-secret exercises of the degree was to perform an out-of-body experiment.

The instructions in the temple degree were exactly the same as in the little booklet that I had used fifteen years earlier. Why is this exercise treated with such secrecy that the order forbids you to discuss even the existence of such exercises with the lower degrees?

This practice of prohibiting members from telling what they have studied in previous degrees is a policy that AMORC successfully uses to compartmentalize members. This policy functions to separate members from each other and eventually separate them from society.

The out-of-body experiment is supposed to be a privilege of the higher degrees. Members are not supposed to tell initiates of lower degrees about their work with specific experiments.

A New Center of the Universe

At first, AMORC was not of that much importance to me. It was a factor in my life along with other important factors, the chief being my family’s economic survival.

I came to Miami with only \$184 in my pocket. But somehow I was not worried, because I believed I was under the protection of AMORC. At that point, my relationship with AMORC changed because I now began to look at it as a primary way I could beat the economic survival game.

As things progressed, AMORC would slowly become the center of my life—and, eventually, my only connection to God.

AMORC holds that to pray to God, you must enter into contact with the Cosmic. Contact with the Cosmic is actually a state of consciousness that some might say is equivalent to the mystical Christian state of unity with the divine. According to AMORC, this is best done by rising to the level of the celestial sanctum. This is the best platform for seeking cosmic attunement.

Entering the celestial sanctum is only possible to those who are in deep harmony with the Master of the Universe. And this works most effectively if one is a member of a true initiatic or mystical organization on Earth.

AMORC speaks of the seven true mystical organizations, which are all from seventeenth- and eighteenth-century Europe. The only ones of these that are still in existence are AMORC and the Freemasons. But according to AMORC, the modern Freemasons are a “sleepy organization,” meaning that they are not the authentic organization they ought to be. Thus, AMORC claims to be the only true representation of a mystical organization on Earth.

It did not take much thinking to realize that I had to be in harmony with AMORC in order to reach the Cosmic. Whenever I felt doubt about the AMORC organization, I quickly suppressed it and complied with their teachings at all costs, because I did not want to lose what I then believed to be my only connection to God. As Steve Hassan says,

Thought-stopping is the most direct way to short-circuit a person’s ability to test reality. Indeed, if someone is able to think only positive thoughts about his involvement with the group, he is most certainly stuck. Since the doctrine is perfect and the leader is perfect, any problem that crops up is assumed to be the fault of the individual member. He learns always to blame himself and work harder.

Thought control can effectively block out any feelings that do not correspond with the group doctrine. It can also serve to keep a cult member working as an obedient slave. In any event, when thought is controlled, feelings and behaviors are controlled as well.³

Mandamus 4

Mandamus 4, which is to be read in your fourth week, begins—in a very subtle way—to separate members from the world as they knew

it and put them under the complete control of AMORC. The technique used for this purpose is called "Redefining the concept of time."

In very slick and persuasive language, Mandamus 4 explains that the concept of time is wrongly defined in the ordinary world. Of course AMORC has the "right" definition of the concept of time.

In the Mandamus, AMORC criticizes today's scientific view of time. Since time is such a basic concept, a concept generally defined and utilized by science, getting the member to accept the Rosicrucian definition is a big step in disengaging him from the authority of science and outside standards for reasoning about things in the ordinary world.

If AMORC can succeed in creating this level of doubt about science, the member will be forced into reconsidering the validity of many things he might believe. This is part of what Schein calls the "unfreezing" stage, where the basic concepts of a new recruit into a cult are forever shaken up.

Despite the language of the monograph, it was hard for me to completely grasp the Rosicrucian claim that their wisdom could redefine time. Let us say that in distinguishing between objective measures of time (like a pendulum, an hourglass, or a clock) and subjective experiences of time (as when one is watching an exciting movie, engaged in a deeply engrossing conversation, or sharing a highly romantic moment), one notices that the experience of time can depart very much from any kind of objective measurement. Subjectively, time can move slowly or very quickly.

Here are some more examples of the types of exercises outlined in Mandamus 4:

1. Have the postulant walk down a certain road, then go back and ride on that same road by bicycle. Finally, have the postulant drive a car on the same road. Have the postulant make a note of his impressions.
2. Walk for fifteen minutes in a straight line in a place that, scenically, is just ordinary, nothing special. Then, choosing

a place that is scenically very beautiful, take a walk for the same length of time, in a not-so-straight line. Have the postulant make a note of their impressions.

These experiments prove that, although the objective measurements of time spent may be completely the same, the subjective arena is vastly different. Objective and subjective criteria are quite different. The Rosicrucian concept of time, as proposed by AMORC, stresses the subjective and casts doubt on the importance of the objective.

Since the Mandamus indicates, but does not closely define, the Rosicrucian concept of time, the suggested constant rereading of the home-study lessons and meditating on their contents merely reinforces AMORC's point of view, which is that subjective time somehow trumps and is more real than objective time.

Mandamus 5

After rejecting the contemporary scientific view of time in Mandamus 4, AMORC addresses the scientific view of space in Mandamus 5.

Again, the dictionary definition of space, which reflects the contemporary scientific worldview, is wrong. The AMORC definition of space is the right one. To validate the so-called Rosicrucian view, this monograph quotes ancient mystical and spiritual writings to support its position.

I am troubled particularly by a phrase from this monograph: "The Rosicrucians have asserted for centuries..." The question here is, *who?* Rosicrucians from a variety of orders, representing a common view of space? Or AMORC, a monolithic organization whose archives exclusively bear the secret fruits of ages of study? The answer, as exhibited in the monographs, is AMORC itself.

This not-so-subtle claim of authority caused me to doubt my desire to leave AMORC when I began to question the validity of the Rosicrucian message. Was I really informed enough to question their authority? If these people know so much that they have affirmed these things for centuries, who was I to question them?

Basically, AMORC claims that time does not exist for a Rosicrucian—except, of course, when your membership fee is due. In fact, time becomes so real at this point that you become very aware that if your membership commitments aren't met on time, you will be automatically cut from the egregore.

Severing one's connection to the egregore, the sacred pattern of the order on other planes, may not sound so severe to an outsider, but to a Rosicrucian now dependent on the organization, this is a powerful threat. Remember that a Rosicrucian believes that his fundamental connection to God is linked to his association with the egregore of AMORC.

Mandamus 6

The Temptation

According to AMORC, humans possess a capacity for sensing an invisible realm. Human beings can, in a supersensible realm, hear, see, and smell things they cannot smell now. AMORC will train you to develop these faculties. These hopes for supersensible, profound experience hooked me into AMORC like a fish flailing on a line.

Rejection of Physical Senses

In the beginning of these introductory lessons, AMORC makes compelling arguments about the limitation of the physical senses. After a time, a neophyte begins to taste the promise of this supersensible experience, known only to the very few. This is part of AMORC's unique draw.

Remember, AMORC's general constituency, upon commencing their membership, is usually not familiar with the history of occultism, parapsychology, or mystical practices. Many times, AMORC is a member's first pass at this type of teaching or organization. When this is the case, AMORC's claims tend to go unquestioned, especially when information coming from ordinary scientific and religious circles is subtly questioned. Since AMORC has its unique calling in the

world, other Rosicrucian orders are considered to be pale imitations at best, if not outright frauds.

So by the time a neophyte begins to question AMORC, the order has created many stumbling blocks inside his mind. To question AMORC's authority becomes dangerous and even treasonous. The initiate looks at AMORC as the only source of this supersensible knowledge. AMORC tells their initiates that these great developments can be obtained only with the genuine Rosicrucian teaching.

In Mandamus 6, we learn that even mental interpretations based on reasonable deduction or induction are unreliable. The monograph tries to instill doubt in you about the very fabric of the universe, your concept of space and time, and your normal sensory experience, as well as your ability to interpret it.

In the beginning, AMORC only proposes that you do certain experiments. Later on, after you have been thoroughly indoctrinated, this so-called invitation to try certain exercises will become a subtly imposed mandate. If you buy into AMORC's philosophy, you will have to do these exercises whether you want or not. Why? Because, after you are indoctrinated, the practice of these exercises becomes a critical matter of survival.

To gain the protection of the egregore of AMORC, you *must* practice the exercises and pay your dues. In fact, at a certain point, you learn that AMORC is the only authentic positive spiritual egregore that exists. This means that, indeed, AMORC is the only true link to God.

Two Experiments to Practice

Experiment 1

The postulant sits in silence, away from others, and concentrates on internal functions that usually do not command his attention, like breathing, heartbeat, perhaps the skin's sensitivity to temperature or the movement of air in the room. The postulant should try to feel the duality between the physical and the nonphysical body.

Experiment 2

The postulant should then interact among a lot of people, observing how you can be conscious of yourself while sensing the crowd of people. A sense of the inner, of oneself, coexists with the outer, “external” world.

On January 12, 1983, less than two weeks after arriving in Florida, I walked from downtown Miami on Flagler Street and First Avenue to the Social Security office in Little Havana, a journey of about four miles.

It was hot day. Still, I had a long-sleeve shirt on, and I was sweating. As I walked, I was talking to myself about how I hated AMORC’s empty philosophical writing.

I was deeply convinced that I needed my green card so that I could go to college and get my mother, my sisters, and brother out of poverty in Haiti and move them to the United States.

When I finally got to the Social Security office, I got a number and sat waiting for my turn to go to the counter. Looking straight ahead at someone standing in the office, I believed that, for the first time in my life, I was observing a human aura. I hated that observation and mentally blocked out that picture.

Here I was, in the middle of a crowded government office, trying to get my Social Security card so I could work, bothering about worthless psychic phenomena like seeing auras.

At the moment, I was thinking, “I do not care to see auras. What I need is my financial freedom.” When I got home that night, here’s what I wrote in my diary:

My Rosicrucian Diary

January 12, 1983

In the middle of my torments today, the Cosmic gave me permission to experience something new, a spontaneous viewing of a colored field of energy around the human body, which I believe may be the human aura. This could be signaling the beginning of the formation of the third eye, a coveted faculty of advanced initiates. Perhaps, as I move forward in the Rosicrucian teaching, I will discover the way to achieve my principal goal—to obtain my green card, go to college, and get my family out of poverty.

This experience had made me more conscious of my spiritual development. In my diary entry, I concluded that I wished that “the Cosmic”—AMORC loaded language for God—would grant me another experience similar to the one I had in the Social Security office. After my initial distaste for the bothersome phenomenon, my cult personality kicked into full gear when I wrote that I credited AMORC for my spiritual development and I determined to continue the Rosicrucian study at any cost. Fatal words, “any cost”!

While writing these lines, I didn’t mention the sense of exploitation that I had felt during the day, especially after the “auric experience.” I didn’t mention how I had tried to block the experience out of my mind due to its irrelevance to my current situation. During my twenty-plus years of affiliation to AMORC, there were many occasions like this one, where I felt one way during an event, but once I picked up my monographs at night for study, my feelings changed.

In a mind control environment, freedom of choice is the first thing that one loses. The reason for that loss is essentially simple: the cult member is no longer operating as himself. He has a new artificial identify structure which includes new beliefs and a new

language. The cult leaders' doctrine becomes the master "map" for reality of the new cult member.

A member of a mind control cult is at war with himself. Therefore, when dealing with a cult member, it is extremely important to keep in mind that he has two identities.⁴

Yes, in working in my home sanctum at night, I became a totally different person. In a sense, this memoir is the description of the development of a cult personality in a person whom one might think, naively, to be an unlikely candidate for cult recruitment. It is also the story of how a person like myself, with some awareness, can undertake to assist in the disintegration of that cult personality and advance toward freedom.

In order to create a compliant and highly suggestible membership, certain elements of indoctrination need to be set into place. One of them is "loaded language," in which cult members use special words like *Cosmic* (instead of God) to give a certain flavor to the cult language.

Loading the language. As members continue formulate their ideas in the group's jargon, this language serves the purpose of constricting members' thinking and shutting down critical thinking abilities. At first, translating from their native tongue into "groupspeak" forces members to censor, edit, and slow down spontaneous bursts of criticism or oppositional ideas. That helps them to cut off and contain negative or resistive feelings. Eventually, speaking in cult jargon is second nature, and talking with outsiders becomes energy-consuming and awkward. Soon enough, members find it most comfortable to talk only among themselves in the new vocabulary. To reinforce this, all kinds of derogatory names are given to outsiders: wogs, systemites, reactionaries, unclean, or Satan.⁵

The essays in the Mandamus collection make a variety of key claims about the order. These claims comprise themes critical to the potential transformation of the member and are embedded in the en-

tire AMORC monograph collection. Each of these claims has important consequences for a member's lifestyle.

1. They claim you are a special person, somehow selected for this important AMORC affiliation. You are not like a common person. These monographs can only be given to special people like yourself. To this end, they overload you with reading assignments (read *Liber 777* plus the Rosicrucian manual of information, a book of about 200 pages, in a week.) To do this efficiently, you would need to be a speed-reading demon. This is a relatively gigantic reading assignment for someone who has a full-time job and perhaps a family.
2. They claim that the exercises have practical consequences and are not purely theoretical. To this end, they overload you with experiments to do (four experiments per reading, an extremely time-consuming activity).
3. In a subtle way, they claim you will be tested. Therefore, if the exercises and teachings do not change your life, perhaps you are ultimately to blame.
4. Since you are so specially chosen, you are assigned special work that splits you off from family and friends. You are given special tasks, like sacred sounds to chant, special breathing and visualization exercises, special conditions to set up for deep meditation, etc.
5. Since you are part of a very elevated, special spiritual organization, you are taught to look askance at ordinary institutions of religion, science, and education. AMORC claims not to be a religious organization but clearly states the shortcomings of all formal religions. The monographs imply but never directly state that AMORC is the proper replacement for the church in the member's life. In fact, AMORC continually maintains its respect for members' church affiliations. No matter what your affiliation, many members can attend a special lodge where

Rosicrucian rituals are carried out and given a special sacred and fundamental meaning.

While I continued my Rosicrucian attempts to jumpstart my financial life through metaphysics, friends tried very hard to help me get a Social Security number or a work permit so that I could look for a regular job. At the time, farm labor was the only type of work that did not require these documents. Eventually, I was able to obtain a Social Security number and applied for my first job with the help of a friend from Haiti.

I moved in with another friend for two days and then rented a room. I paid my first month's rent of one hundred dollars with a gift I received from the Episcopal Church of Miami.

At the new place, I did not have my own room. I slept in the dining room when everyone else went to bed. I had no privacy to study the AMORC monographs, so I studied in front of everyone, which was not a problem since no one else in that house could read French(French is the primary language of Haiti). But I looked forward to the day when I had my own room so that I could study the monographs in peace.

The monographs, utilized properly, basically guide readers to a certain state of consciousness. This involves getting into a meditative state, in front of a mirror, while burning candles and incense. The techniques of the monographs were promoted as being highly secretive and for the use of AMORC members only. Therefore, studying them in public was both limiting and, in a sense, a violation of AMORC regulations.

Now I know that the entire ritual of the home sanctum and its exercises were guiding members into a state of auto-suggestion, reinforced and directed by the teaching in the monographs, but this thought never occurred to me during most of my experience in AMORC. Who could imagine that putting members into a state of hypnotic trance could somehow serve the purposes of AMORC and its leaders?

March 1983

I had been in Miami, Florida, for three months. I didn't have a job yet. I was living in a rented room on Sixty-Eighth Street and NE Second Avenue. At that time, *most of the farm workers from Haiti lived in this community.*

When my friend in Miami, Nadine, dropped me off at my rooming house one day, she said she felt that I should be living in a better social environment. She knew that in Haiti, I had been a university student and a government employee. She advised me to visit the AMORC lodge that was located on Sixty-Second Street. I guess that Nadine thought that I would receive some help from my fellow Rosicrucians. I did what she suggested. Not quite understanding why, I followed her advice and went to the lodge.

Prior to that moment, I had intended to wait until I was more settled before approaching anyone from the order. It had just made sense to wait. I was convinced that I needed to look more Americanized before going to a lodge. I knew that I was not ready for the social aspect of the lodge.

Still, back in Haiti, when I resigned from the lodge Martinez de Pasqually, I remember the secretary's suggestion to join a lodge immediately when I got to Miami. She told me they could even help me in the new country. Perhaps it was partly her influence that drove me to go there earlier than I expected. In fact, this was the same secretary who had gotten me into my original AMORC lodge when it also had not been not part of my plan. She was an excellent cheerleader for AMORC.

First Visit to the Miami AMORC Lodge

I dressed as well as I could and went first to attend the Catholic Mass at the Haitian church across from the lodge. After Mass, I headed across the street. Skinny and "poorly dressed," I instantly got the undesirable attention of everyone.

Almost at once, I overheard Stephanie, one of the sorors—female

members of the order—who I eventually met, whispering to someone that I could sure use some multivitamins. Since not eating enough food forces a person into a semi-starvation mode, vitamin supplements would certainly have been useful. Three square meals might have been more helpful, though.

But despite my incessant hunger, I did not look at myself as “starving,” and I dismissed Stephanie’s statement as “one of those American ways of thinking.” I was, after all, a high initiate suffering a needed level of spiritual testing. It took a long time for me to wonder why the Cosmic wanted to afflict with me quite so much hunger and poverty.

Convocations at the lodge are something like formal church services but even more like the ritualistic meetings of Freemasons. Officials wear certain specific uniforms. Incense and candles are burned. Processions follow a prescribed structure. Although I felt awkward at the lodge, it was nice to be part of something again, and I felt the warmth of belonging to something.

Following the convocation, I sat at a table with Yves and Roger, two *fraters*. At one point, I was drinking coffee and started to laugh. I was laughing at the fact that I didn’t know which mix to use in my coffee. America was constantly bringing me little surprise tastes and sounds. I was very self-conscious and thought that everyone in the room must be wondering, “Who is that foolish-looking thing in front of us?”

I was recovering from my negative thought about my appearance when my table companion, Roger, asked whether I had a car. For a split second, I started thinking that the secretary in Haiti was right. Wow! Here it comes!

I told Roger that, unfortunately, I didn’t have a car. He offered me one immediately, failing to mention that it was not running and had no tires. In fact, it would take me a year of dishwashing jobs to get that car running.

When the post-Convocation social period ended, as I was on my

way home, I stopped outside the lodge with one American frater and another member, a frater from Quebec. The frater from Quebec was definitely sympathetic to me. The American frater, on the other hand, looked at me in a very condescending way and asked what I was looking for in Miami.

I told him I wanted a job. Looking down his nose, he said, "Like a dishwashing job?"

Now, in my circumstances, I did not have any pride about what I did. My entire focus was not on myself but on how to help my mother and sisters in Haiti. I would take dishwashing jobs, farm jobs—anything, really. Still, I felt the sting of the disrespect in the American frater's voice.

In my mind, and despite my financial circumstances, I was still the very gifted Pierre Freeman who was studying civil engineering in Haiti. What the American frater saw before him was a skinny little thing who looked like nothing. He probably thought that I didn't even know how to sign my name.

I was not ashamed about what I had to do as an immigrant in the United States. And I wasn't about to let my good friend, the frater, change my willingness to do whatever I had to do without tarnishing my self-esteem. Still, it hurt a bit.

On the other hand, the frater from Montreal was more sympathetic to my situation and gave me some useful hints on job searching.

At the time, I lived only three blocks away from the lodge. Still, I was happy to get a ride from Yves (the table companion I mentioned earlier), particularly when I told him that I wanted to move and he replied that he had a room for rent.

In fact, I ended up renting that room with one of my first checks from my dishwashing job, a job I had gotten in a Mexican restaurant in Coconut Grove with the help of a friend from Haiti. This was a job I had actually applied for two weeks after I had come to Miami.

But things didn't work out for me in that room. In fact, it turned out to be a very deceptive experience. The neighborhood was very

bad near Third Avenue and Eightieth Street NW. I was very concerned about being mugged at night when returning from work. Even during the day when I got off the bus, a group of guys drinking alcohol always tried to stop me and asked for money. I stayed there for only one month.

AMORC wasted no time in entrapping me in the Miami lodge. The following incident, which occurred during my second visit to the Miami lodge, illustrates the entrapping experience.

The “Madame Lamar” Experience

During the period of guided meditation by the lodge master, I felt energy leaving my body and heading in the direction of another person, Madame Lamar. Please understand, I wasn’t intentionally trying to hurt or disrupt Madame Lamar in any way. It was as if an invisible force had possessed me and was directing my energy in this strange way.

The way I began to understand this was that my own spiritual energy was protecting me from an attack directed toward me by Madame Lamar. In fact, in my inner vision, I believed she was on a horse, trying to influence me, to direct me to return to Haiti.

But the energy of my mind was bent on protecting me from her efforts, even to the point of seriously hurting her in the process. Even though I recoiled from my vision of her intent, for some reason I deliberately halted the projection of my energy toward her. I consciously didn’t want to be involved in hurting her in any way, because she was my benefactor in Haiti.

Many years later, when I felt the desire to quit the Miami lodge, or when I felt I was out of place there and wanted to leave the lodge, the memory of that experience came to me as a reminder that I needed the lodge and its teachings to protect myself.

What do phobias have to do with cult groups and mind control? In some cults, members are systematically made to be phobic about ever leaving the group. Today’s cults know how

to effectively implant vivid negative images deep within members' unconscious minds, making it impossible for the member to even conceive of ever being happy and successful outside of the group. When the unconscious is programmed to accept the negative images, it behaves as though they were true. The unconscious mind is made to contain a substantial image-bank of all of the bad things that will occur if anyone should ever betray the group. Members are programmed either overtly or subtly (depending on the organization) to believe that if they ever leave, they will die of some horrible disease, be hit by a car, be killed in a plane crash, or perhaps even cause the death of loved ones. Some groups program members to believe that if they ever leave the group, planetary nuclear holocaust will be the result.⁶

This belief that the lodge was somehow involved with my personal survival compelled me to continue and endure humiliation and rejection at the hands of its members.

Complying with AMORC at All Costs

March 1983

AMORC had special requirements for its neophytes to study their monographs. One of those requirements was that the monographs were to be read in front of a mirror.

Accordingly, I bought a mirror when I moved into Yves house. In spite of the fact that the room was full of mosquitoes, I still attempted to enter into a meditative state to complete my Rosicrucian exercises. This shows the level to which I was willing to abandon common sense to adhere rigidly to the rules of the order.

After one month at Yves's house my friend, Nesly Germain, found me a room at her aunt Charlestine's at 1114 Street. I rented the room for \$80 a month. Charlestine is a single lady from Haiti with one grown daughter and a grown son and one teenage daughter. They were Seventh Day Adventists and took me in like a son.

June 1983

Night at the Bus Stop

I got my first job in Miami at a construction site with the help of another friend from Haiti. While that job had a lot of overtime, it was a temporary job that ended when the project was completed. So when the dishwashing job that I had applied for called, I left and started my dishwashing job.

As a dishwasher, I worked from 2:45 to 11:45 PM. But when the restaurant closed at 11:30 PM., it took some time to clean the last of the dishes and the kitchen. The last bus was at 11:45 PM., so one night, I told the boss that I would miss the bus. He took me home in his car, all the way from Coconut Grove to Sixty-Eighth Street and NE Second Avenue in Little Haiti.

After he dropped me off, I realized that I could easily become a burden for the boss and that he could fire me to avoid taking me home. Also, I was living in a very unsafe neighborhood, which could have unpleasant consequences if something went wrong. The next day, I told my boss that my cousin would pick me up on a regular basis.

Sometimes I got a ride with a co-worker from Haiti. But many nights when my dishwashing job took me past 11:45 PM, I slept at the bus stop until 7:00 AM. When I woke up in the morning, I caught the bus home.

By the way, that bus stop, the first on the route, was at a location where only businesses and restaurants were located. They are closed by midnight. It was a no-man's-land after midnight.

One night, lying on the bus bench, trying to fall asleep, I saw a minivan park across the street from the bus stop. A man got out and walked to the bus bench. I was awake but pretended to be sleeping. The man sat at the end of the bench next to my feet. He looked at me but didn't say anything. I didn't make a move, pretending to be sleeping. He walked back to his van and drove off.

It was indeed a scary moment. I didn't have a knife, a bottle, or anything else I could have defended myself with.

As you will see from reading this story, I was slowly becoming more and more immersed in my daily readings of the monographs and the recommended exercises. The main reason for this is that, as a believer, I could no longer separate AMORC from the other activities I needed to survive. In fact, at one point, AMORC became my primary key to survival, more important than work itself.

Here was my schedule from March 1983, when I got my dishwasher job in Coconut Grove, to October 1983, when I lost the job.

Monday to Sunday

I woke up at 6:00 AM. I then practiced the Rosicrucian exercises from 6:00 to 7:30 AM. I left home by 8 AM and took the bus to school without any food.

English as a second language class started at 9:00. Class finished at 2:30 PM. I took the bus and arrived at my job at about 3:30. I worked from 3:45 to 11:45. Then I took a bus, which arrived at my house by 1:30 AM. I got home, took a shower, and studied the Rosicrucian monographs and did their exercises until 3 or 4 AM. In reviewing my diary, it is clear how tired and hungry I was, but despite the cost to my health and psychological well-being, I would log in two and a half hours a day, as opposed to the one and a half hours a week clearly described in *The Mastery of Life*. As my story progresses, you will see how there is a steady progression of influences that can lead a diligent member into following a far more rigorous schedule than the more reasonable one published publicly.

The major driver of this behavior was fear. And, believe me, the power of fear grows when you are deep into the first stage of Schein's scenario, the destabilization process. In my case, part of this occurred when I first began to doubt whether the practical parts of my life—like work and education—should be the primary focus of survival.

As I began to learn the Rosicrucian way, chanting certain sounds, meditating with candles and incense in my home sanctum, practicing daily observations of those around me based on my exercises, going to lodge meetings, etc., slowly became more important than working.

After all, these were the tools whereby I would propitiate the gods of AMORC, the invisible masters, and thereby be further infused with the ability to survive.

This period of my life coincided with Eric Schein's period of "changing," which took some time. This was the period in which all these practices were learned while their importance and meaning were driven home by the exercises.

Indoctrination, which is the main component of the second stage, has simple but fascinating implications when you break down the word. Someone or some group is trying to insert or infuse a doctrine *in* you, right? In other words, you are ingesting or being injected with a doctrine—from outside.

Substitute the word *program* for *doctrine*, and you have other interesting implications. Ingesting a fundamental doctrine or program for a core belief or a set of core beliefs can completely alter one's life. The conditions under which these programs are delivered are, indeed, often when the initiates are in states of extreme fatigue, semi-starvation, extreme peer pressure, or altered states of consciousness. Is it surprising that people who are in cults are often called "robots" or, one of my favorite terms, "zombies"? They are being run by programs that have stripped them of their true emotions and the vital connection between their intellect and their conscience. These programs shut down their relationship to reality.

Cult doctrines are more like viruses than innocuous or even beneficial beliefs like "Think positive" or "Always keep your eye on the ball." They are often filled with ideas that create in you a sense of superiority to outsiders, a belief in an invincible authority, a deceptive or exaggerated sense of historical events or life in general, as well as a belief in the necessity of propagating the doctrines to others.

Behaviors are shaped subtly at first, then more forcefully. The material that will make up the new identity is doled out gradually, piece-by-piece, only as fast as the person is deemed ready to assimilate it. The rule of thumb is "Tell him only what he can ac-

cept." When I was a lecturer in the Moonies, I'd often discuss this tactic with other lecturers. To rationalize our manipulations we would use this analogy. "You wouldn't feed a baby chick pieces of steak, would you? You have to feed it something it can digest, like formula. We, these people (potentially converts) are spiritual babies. Don't tell them more than they can handle, or they will die." If a recruit started getting angry because he was learning too much about us, the person working on him would back off and let another member move in to spoonfeed some pablum.⁷

Beliefs can behave like viruses, which, under certain conditions, can become highly contagious and also damaging. A recruit with a cult virus can become a robot who believes that everybody should be programmed exactly like himself.

Remember the human plants in the original and spin-offs of *Invasion of the Body Snatchers*? Cult recruits are created to have a "hive mentality," similar also the Borgs featured in the television show *Star Trek: The Next Generation*. Both the body snatchers and the Borg are robotic, drained of their humanity and personal emotions, but fully synchronized with the thoughts and feelings of others, also with dehumanized robot personalities.

Although telepathic and other powers are prized in AMORC, you don't need to have any of them to develop a hive mentality. Insects, like bees, have hive mentalities, but most of their communication is based on external signals. In communicating the source of honey, scientists theorize that scout bees perform a "waggle dance" to alert other bees to their discoveries. Some scientists say the dance tells all the information that is needed, but others say the dance is just a kind of wake-up call to an odor plume, a trail of pollen aroma that can lead the bees to the flowers bearing the pollen. This is hive mentality, but it is based on external communication.

Someone who has never been "infected" with a cult virus will not have much empathy for an indoctrinated cult member. They often

will blame the member for having become so gullible or for staying so long inside the cult before they left.

The average person looks down on those who get involved in cults, get taken in a scam by some operator who bilks people, or remain in an abusive group or relationship for long periods. That only happens to weak and silly people, the person boasts, generating for herself or himself a category called "not me" in which to place the victims of cults, scams, and intense influence. There is an almost universal aversion to accepting the idea that we ourselves are vulnerable to persuasion. I have heard this from journalists, college professors, neighbors, passengers seated next to me on a plane, people I talk with in the street, graduate students, gardeners, salesclerks. Neither education, age, nor social class protects a person from this false sense of invulnerability.⁸

And it is, indeed, hard to explain why a member, knowing what he does, might stay.

My story might explain something about that, as I document the effects of mind control techniques on my own psyche. Yes, I stayed in AMORC for twenty-four years with only one real attempt to leave, which lasted only a few days, though I was dissatisfied with my membership for many, many years. But why did I stay?

If you look at my diary entries, many of which you will read shortly, you will see a man at war with himself. But what it will be difficult for many of you to fathom is the extreme self-division that occurred within me. Sometimes I hated AMORC, and sometimes I loved it beyond belief. But, then, there were times that I was filled with contradictory feelings.

In my confused state, which I believe was the result of having been immersed in an altered state of consciousness, a hypnotic trance of varying degrees, my will to act, my certainty of who I was or what I was to do, was short-circuited. Imagining having a very high fever, say 105 degrees, for twenty-four years. It's hard to believe—but it's true.

Worse, this state is sustained and reignited by “triggers,” small actions, thoughts, feelings, and memories, which the cult injects into a recruit’s consciousness. For this reason, at the end of my journey, when I became more aware, candles, the smell of incense, chanting, a handshake, certain gestures, and certain words or phrases all triggered a very different state of mind than my normal state of consciousness.

Remember how it feels to be very, very tired, when the world around you seems to move slowly and at a far distance? The experience of mind control can be compared to something like that. You go into a different place in your mind. Thoughts and feelings that were in the far background in your normal state of consciousness, sometimes contradicting it, now come into the foreground. The whole world seems different, sometimes distorted, with certain feelings of loyalty, duty, or fear now coming to center stage. In this state, you move differently, you talk differently, and, much more alarmingly, you think differently.

Toward the end of my stay at AMORC, it was like my mind was a minefield, with triggers constantly setting me off down distorted and convoluted roads. *I was aware of it, but it also victimized me. I knew I was like the Manchurian candidate, a hypnotized robot, but I wasn’t free to do anything about it because every time I tried, I would be sent off into an altered state of consciousness.*

My schedule at this time shows that I had become “refrozen” into a personality that was driven by my new parameters of personality, created for me in AMORC. The consequence was a loss of practical, everyday reality thinking. In my case, this essential impracticality became more dangerous because I was not providing only for myself. There were other people I was trying to support. The dishwashing job paid \$3.75 per hour, and I used that money to pay my rent and buy a bus pass, sending the rest home to my family. I had no money left over for food. The only way I could eat was while I was at my dishwashing station, where I would gratefully devour food left over from the restaurant patrons or given to me by the cooks.

Mandamus 7

In this Mandamus, AMORC claims that intuition is of vital importance—but, in reality, AMORC destroyed the development of my intuition.

For example, the idea of contacting Niton, which led me to my first great job, is a real example of an intuitive idea that worked successfully at a critical moment in my life. The correlation between my idea to contact Niton and the result was very obvious. I think it is fair to say that my thought of contacting Niton was a “good intuition.”

Now, in the case of Niton, this was not some kind of a ritualistically programmed, highly structured, and meticulously formatted request. It is what I would call a natural intuition, a capacity for some kind of spiritual insight that human beings have built into them.

In this monograph, AMORC additionally affirms that it will correct the mistakes of scholarly endeavors in a faulty educational system. AMORC, having successfully trumped traditional modern science, now appears to wish to trump conventional education.

To those embarking on the Rosicrucian journey, this makes AMORC appear as the savior of their disenfranchised minds, rescuing them from the shortcomings of devalued educational programs.

I can attest, as someone who has happily partaken of the American educational system, that it has been far more useful than a twenty-four-hour-a-day indulgence in the flawed teachings of the AMORC monographs.

In light of my comments on intuition, let us return to AMORC’S version of intuition, which is the main subject of this Mandamus and its exercises.

These exercises, they say, will be practiced “for many months and even years to come.” So here AMORC is laying the groundwork to occupy members’ lives for many years in the future.

If the postulant seeks to know the time, he is advised not to look at a timepiece. Instead, he is asked to close his eyes, putting himself in a state of intuitive receptivity. When the answer comes, he can then

consult his timepiece. If the postulant is successful in putting himself in this state of inner receptivity, the exact time will flash into his conscious mind, and he will receive the impression that it is a certain number of minutes after or before the hour.

In this case, the postulant is asked to not question his intuition, but to trust it. In other words, he must not let himself be influenced by any type of reasoning, for that will inhibit him from building his intuitive consciousness. The postulant is told that true intuition comes from interior consciousness, not objective consciousness. In other words, the intuition comes internally, from the subconscious, not from logic or more external or objective ideas derived from the postulant or others.

AMORC affirms that it is possible to receive answers to our spontaneous questions. The only conditions are that these questions be legitimate and acceptable in the view of the Cosmic. The "view of the Cosmic" is loaded language for God's view or "in the eyes of God."

After experimenting with utilizing intuition to tell time, the postulant can now experiment with other scenarios. For instance, when the telephone rings, before the postulant actually picks up the phone, he can ask his inner self who is calling and why. AMORC also recommends that the postulant try this with unopened letters.

The postulant needs to be honest with himself and take his first impression as his answer. If he fails at the beginning, he shouldn't be discouraged but keep on trying until he observes that his answers are more and more right.

He is then asked to test his intuition when he receives a letter in the mail if the sender is not totally obvious. He will ask himself, "Who sent the letter? What is the object of this letter?" Then he puts himself in a state of receptivity and waits for an intuitive answer.

There are two subtly entrapping directives in these "simple but fundamental" experiments. The first is the injunction that you avoid all reasoning when performing the exercise. The second is that you

will only pay attention to the first subconscious answer, no matter what it is.

AMORC tells you that there will be many mistakes at the beginning, but progressively, in time, your answers will become more and more exact. In AMORC's teaching, you are progressing toward a heightened state of intuition.

But what if this procedure doesn't work? What if the exercises do not actually produce the intended results? Are you not learning to make decisions by forsaking your reason, your experience, and then to do so, without thinking, entirely spontaneously? Are you not, in fact, subduing the reasoning process? And what if your ego gets in the way, and you begin to buy into a flawed method of making decisions, attributing spontaneous ideas to an evolved intuitive capacity? Where are the controls inherent in these instructions? Should one give over one's decision-making to this kind of intuition without some kind of controls?

Mandamus 8

This monograph is the last of the section of postulants. Any member with a compliant personality is almost completely indoctrinated by now.

The phrase "our mystical fraternity," used in the first paragraph of page one, is an early look at how members will feel about AMORC after they have been indoctrinated. As a matter of fact, the state of mind will be, in a subtle way, created by AMORC so that members will become agents of the cult.

In this monograph, AMORC insists the meditation must take place after contact with and on the level of the celestial sanctum. On the surface, there is nothing wrong with that. But in my opinion, this insistence embodies a form of entrapment.

This statement furthers a highly destructive process in AMORC, the doctrine of the celestial sanctum, which we have mentioned is highlighted in *Liber 777*.

Since meditation is central to the Rosicrucian study, it is affirmed

that true meditation can only begin at the level of the celestial sanctum. So no matter how hard you try, you will always be concerned about whether or not you are attaining this special state of consciousness. This is difficult because the lack of definition of the celestial sanctum and its description does not necessarily lead to a perfect knowledge of its existence. This constant frustration will eventually reach deep into your subconscious, leading you into a state of perpetual confusion.

One of the factors that leads to confusion is AMORC's affirmation that, with the help of the celestial sanctum, it is quite easy for a member to get in touch with Cosmic Consciousness. But without it, there is no chance whatsoever. In fact, the celestial sanctum becomes the very portal of energy and grace that leads you to experience the Divine Presence.

Since mind control depends on creating a new identity within the individual, cult doctrine always requires that a person distrust his own self. The doctrine becomes the "master program" for all thoughts, feelings, and actions. Since it is the truth, perfect and absolute, any flaw in it is viewed as only a reflection of the believer's own imperfection. He is taught that he must follow the prescribed formula even if he doesn't really understand it. At the same time he is said that he should try to work harder and have more faith so he will come to understand the truth more clearly.⁹

Most members, if they are honest with themselves, will have to admit that this level of experience (of what is often called Cosmic Consciousness) is rare, fleeting, or entirely absent from their experience. So they must question whether or not they are reaching the celestial sanctum in their meditative efforts.

The Akashic Records

AMORC talks about the Akashic Records but, in the meantime, creates in the mind of the aspiring adept the belief that there is only one way to establish a spiritual connection to the past, the Rosicrucian way. Through access to the Akashic Records, the whole reality of hu-

man and even prehistoric history should open before the astonished adept, because that is where all past reality is stored.

If this and other amazing spiritual treasures can be found, the member becomes determined to have his share. He soon learns, though, that if he is to be able to partake of these great truths, he must comply with the AMORC way without question, for AMORC is the only pure conduit to truth of this great stature.

Ultimately, these writings would transform me into a "zombie." Whenever I internally questioned the Rosicrucian claims, I would immediately begin to think of how these ideas came from the far past, from what apparently was an unquestioned authority. Then I forced myself to accept doctrines that created great dysfunctionality in my life.

The Curse of Confidentiality

Confidentiality, when used to protect legitimate and even dangerous truths, can be a blessing to an individual or to society. It serves important functions in doctor/patient and attorney/client relations. It enhances the vitality of military and political organizations, which protect a nation's intelligence and military assets. But confidentiality, in the wrong hands, can facilitate wrongdoing.

Religious cults like the Branch Davidians and Jonestown could only have gotten as far as they did by virtue of the members refusing to speak to outsiders, even to the point of refusing to ask for help when they were abused or even in danger of their lives. Although in my opinion AMORC is far less dangerous than rabid, bizarre cults like these, it uses its secrets to undermine the psychological integrity of its members.

One of the major undertones of the monographs, which is evident whenever Rosicrucians converse among themselves, is that members should keep their doubts to themselves. You must live alone with your doubts, which is an unhealthy proposition at best. Your doubts are so confidential that you are really not supposed to entertain them at all.

Even general subjects, such as meditation or the Akashic Records, which “belong to the Rosicrucian tradition,” are not to be shared with outsiders. Although some communication is permitted between members of a certain degree regarding doctrines, this takes place without any real critical scrutiny.

If AMORC happens to be making claims that you have trouble believing, you must live with it.

Adolf Hitler would have the same solution for the doubts of his followers. Mafia organizations require the same level of commitment from their followers, threatening them with death and destruction if they leave. The Mafia cuts your throat if you leave; AMORC simply cuts you off from the egregore, the only path to God.

Mandamus 8 tells postulants to meditate during the next few days. They should choose a problem strictly material, familial, social, or purely philosophical and submit that problem to the Cosmic. Later on, AMORC will add, “Then do not think about it.”

Several years after I had read this Mandamus for the first time, at the end of the fourth temple degree, I took an exam that asked the question, “Why are you pursuing a mystical path?” My answer was that I was seeking spiritual enlightenment or some such philosophical answer.

My own answer surprised me, given that I had already gone through hell in quest of an AMORC dream world. I had already had the experience of being homeless. I should have known that something was unhealthy about the manner of a spiritual quest that should have dealt with practical problems of survival but didn’t.

A few hours after answering that question, I was at a bus stop near Seventy-Ninth Street and Second Avenue when I suddenly realized that my rent at the Gauthier house was almost due, and I didn’t have a clue how to get it. The idea came to me to go to the public library, a few feet from the bus stop, to find a book to help me improve the way I was managing my life financially. But then I had second thoughts. I realized that my reason for staying in AMORC was, as I had writ-

ten, spiritual enlightenment, a thought that counteracted my need to satisfy my material needs. Somehow leaving AMORC could be a betrayal of my primary purpose for joining, which was, essentially, a noble spiritual goal.

The problem, then, was that I was too confused and lost to really question whether a true solution to spiritual enlightenment could disallow solving basic material problems of day-to-day existence. After all, there are major strains of various religions, from certain Catholic monastic orders to Buddhist and Hindu postulants, who tell us that poverty is good.

But AMORC never made claims about the value of poverty. AMORC's promise included the promise of prosperity. So I should have realized that the question of spiritual enlightenment and material well-being do not necessarily cancel each other out. And the fact that AMORC's exercises and philosophy did not allow me to achieve my goals with any kind of reasonable speed should have cast more doubt on the specific instructions of AMORC on how to achieve those objectives, if I truly believed they could coexist.

I should not have let my half-digested thoughts and internal conflicts over staying with AMORC remain unresolved. I believe now that it was the weight of my subconscious programmed disposition to believe AMORC—a consequence of my refrozen cult personality—that led me to remain in a path that neither nurtured me materially nor satisfied me spiritually. If I had looked at it carefully and rethought it, I could have changed the course of my existence.

How I Lost the Job and How AMORC Manipulated Me from Above October 1983

One day, I didn't have to go to school.

I was supposed to take the 2:00 or 3:00 PM bus to go to work. It was raining heavily, and I didn't have an umbrella. On the advice of Suzette, Charlestine's daughter, I called my boss and told him that I would be late because of the rain.

He told me, "Okay," and to see him before I started working.

When I got there and visited his office, he said, "Go home, I don't want to use you anymore." I went home, now out of a job.

Beginning of the Ultimate Manipulation

October 1983

Robert Lifton, a strong influence on Steven Hassan and Margaret Thaler Singer, is one of the pioneers in the study of brainwashing and mind control. He lists eight themes involved in the process of brainwashing. Lifton's themes are described by Singer in her book, *Cults in Our Midst*.¹⁰ They boil down to something like this:

1. Milieu control: control of communication in the group
2. Loaded language: utilizing cult jargon to constrain the thinking of members and to create a more insulated cult world
3. Demand for purity: having members judge themselves and the world solely by the standards demanded by the cult
4. Confession: having members make confessions to group or leaders. Singer calls this technique *purge and merge*, indicating how confessions of this sort, based on the cult's unique standards, help members merge into the hive mind of the cult
5. Mystical manipulation: looking at behavior in such a way that it verifies the member's purpose and role in the group
6. Doctrine over person: revising personal history to fit into the cult group more easily
7. Sacred science: putting the leader in a rich and almost sacred historical context
8. Dispensing of existence: implying that somehow the cult is "the governors of enlightenment, and all outsiders are lower beings."

One of the AMORC exercises is called the "Day of Reintegration." This became intertwined in an event that I believe is related to the

Lifton concept of mystical manipulation. On the Day of Reintegration, you eat fruit in the morning, drink a lot of water, and pray and/or meditate every two to three hours. You then eat vegetables (only a very small amount), have a one-hour siesta, and then take a long walk in a natural setting in the afternoon. The tricky part of this exercise was the injunction to “make the Day of Reintegration a habit.”

After I lost my job, I decided to have a Day of Reintegration the following Sunday. On that day, I had a light breakfast and lunch. After a brief siesta, I took a lengthy bus ride to the south in search of a place to take a long walk. I wound up walking down many blocks in a neighborhood where affluent white and Latino people lived.

After my long walk, I got the next bus that was coming from Coral Gables going in the direction of my house. As I got to the bus, I saw Jose, a guy who used to be a cook at my first dishwashing job. I was very happy to see Jose. He told me that he no longer worked for the restaurant we met at and that he was now a chef at a new Mexican restaurant called Viva Zapata. He told me he would give me a dishwashing job, and I was very happy indeed.

I took that chance meeting as proof that if I complied with AMORC instructions, I would obtain my green card so that I could go to college and help my family. I attributed my meeting with Jose to my successfully completing the Day of Reintegration exercise. Indeed, if I had not practiced the exercise, I would not have met Jose on the bus where he offered me a job.

By the way, about two miles from the place where I was living was a beautiful lake surrounded by a park. That was a perfect place for a walk in nature. So, after all that, if I had been thinking about it, I should have taken a walk right near my house. But as I thought about this, my roundabout digression to another place seemed even more miraculous. It was as though I was forgetful of the nearby park because the Cosmic had intended it so.

My thoughts about this are an example of what Singer calls mystical manipulation from above. It is true that there was a synchronistic

experience. If I hadn't looked for a specific spot, I wouldn't have met Jose. But it is not true that it was necessarily due to AMORC's teachings.

One could look at my serendipitous meeting with Jose as pure luck. One could look at it as a benign act of God. Or, I suppose, you could look at it as a result of certain metaphysical exercises I engaged in. But I can say this: when you start to look at events in your life and reframe them as due exclusively to the influence of a cult that you belong to, you have fallen into a major form of entrapment, because soon you may wind up looking at everything this way.

By this time, I had begun to look back over my life and had seen certain events, like my good fortune in finding a ride to Port-Au-Prince with my mother's friend, finding a job with Ritz, enrollment in engineering school, and my first job in the industry, as an effect of AMORC's benign influence. My whole life, before and after joining AMORC, appeared to be guided by the invisible masters according to a grand plan fostered by AMORC's egregore.

Six

Diary Entries

My Rosicrucian Diary
October 27, 1983
Manadamus 1

Today, I restarted the Rosicrucian monographs from the first Mandamus. The reason I am doing this again is because, after two years of membership in AMORC, I have clearly not succeeded in dramatically improving my financial situation. This failure is evident in the fact that I have still been unable to obtain my green card. AMORC claims the irrefutable truth of their teaching. I believe it. But if that authority exits, the failure to obtain the green card must be my failure, the failure to execute those teachings properly.

In doing this, I will remember the miracle of the Day of Reintegration, where I found a second dishwashing job. That incident was a clear indication to me of the rightness of the Rosicrucian way. If I apply the teaching to the letter, I will reach my goal.

.....

Rosicrucians are taught to believe that while they are studying the monographs, they are not alone. In fact, I believed so much in the master of the class, the ascended master who stood beside me while I worked, that I actually addressed him directly in some of my diaries.

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My Rosicrucian Diary

November 10, 1983

Mandamus 2

To the Master of This Class

In reading this monograph, I realized that Rosicrucian education will open my mind to the knowledge of the human sciences. The reason for that conclusion is that the terms used in this monograph (i.e., *subconscious*, *subliminal*, etc.) are found in scientific literature and mystical interpretations of the human sciences.

If I ignore the real meaning of these terms in the more complete Rosicrucian sense, I will be closing my mind to knowledge. Also with the perfect understanding of these notions, again in the Rosicrucian sense, I feel that a new door will be opened to me, and the door of superstition will be closed.

This monograph convinces me of the absolute necessity to review the neophyte degrees again and again. I believe the perfect understanding of this degree will produce the freedom that I am looking for.

In short, this monograph is a "complete dish," a masterpiece, and it is welcome in my quest for true and complete knowledge of the universe.

[Author's note: Please note that *freedom* in these remarks meant financial freedom, the freedom to have my green card, the freedom to get my mother and siblings out of poverty and out of Haiti.]

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My Rosicrucian Diary

November 14, 1983, 1:40 AM

Annual Evaluation

I just got the idea to write an evaluation of the year 1983 on the very last day of the year, December 31. This evaluation will also be a report of my first year in the States, where I actually arrived on January 1, 1983.

After writing this evaluation, I will be able to draw some valuable conclusions and set new goals to reach.

I am confused about whether or not I should risk this evaluation. Fixing objectives like these would force me to take specific efforts to reach these objectives. If I did not take real action based on my promises, I would feel guilty.

If I did take action and failed, there might be other mystical ramifications. If I failed, I might be tempted to leave and risk being disconnected from the egregore. From my observations, my conscious efforts in Miami, to date, to reach certain specific objectives have led me to despair and desolation. Owing to these failures, I have had to ask myself whether someone on the Rosicrucian path should abstain from creating fixed goals in their life, even if these goals are relatively practical and reasonable.

Having not gotten too far in these teachings, I also asked myself whether members of AMORC should occupy themselves mainly in dedicating themselves to seeking spiritual enlightenment, with the expectation that everything else they need will come as a surplus. This is basically the same idea as the New Testament injunction to seek the Kingdom of God first and, if you do, all else you need will be added to you. I believe, but do not know for sure, that the neophyte must stay calm in spite of the fact that his life is in shambles due to his inability to reach certain goals in his life. In my current state of mind, what other choice remotely makes sense?

My Rosicrucian Diary

November 17, 1983, 9:35 PM

Mandamus 3

Even though last Thursday I had a very enriching night in my sanctum, tonight I was overcome by sleep and was not able to concentrate sufficiently to work profitably on this monograph. Why? Today, I ate normally, unlike last Thursday when I hardly ate at all. Does starvation improve my ability to study?

Do I have to make special efforts to reduce my food intake every Thursday to obtain the proper levels of concentration to study these monographs with the attention they deserve? Or does this inability to concentrate have a relationship to being tired?

To tell the truth I am really tired.

To find the answer to these questions, next Thursday, I will rest physically, I will eat normally, and I will observe whether I am able to concentrate on the monograph Thursday night.

I promise that I will redo this same monograph next Thursday.

So mote it be.

[Author's note: "So mote it be" is the AMORC way of saying "Amen."]

My Rosicrucian Diary

November 23, 1983

Last Thursday, I went home after a long day in school and a trip to the market to buy, along with other items, this current notebook for my Rosicrucian studies.

Tonight I feel confused. I have a lot of questions.

I guess the overwhelming question is: how come I am living in such deep poverty in the United States? Isn't this the land of plenty, a place of opportunity and prosperity?

I was fighting with all my strength to keep myself calm when, like a lightning bolt, the idea came to me that the answer was in H. Spencer Lewis's book *The Cycle of Life*.

I first thought of buying the book by postal order from France, despite my current economic difficulties. Then I realized that I knew two brothers who probably had the book already. I thought it is best that I calm down and handle the situation step by step. So I promised myself I would wait until Saturday morning to go see my acquaintances and borrow the book.

That very same Wednesday night of my diary entry, I remembered a soror who had mentioned she had the book. I called her right away and, soon enough, I had the book in my possession. After reading only the first part of the book, I found the answer to the question I was looking for.

My Rosicrucian Diary

November 24, 1983

What Should I Do?

While reading *The Cycle of Life* by H. Spencer Lewis, I thought I had found the answer to why there was so much poverty and so many difficulties in my life in Miami. I also thought I had found the solution to my financial difficulties.

You see, according to Lewis's Cycle of Life theory, if we know the cycle of life we're in, we can take appropriate action.

According to this theory, I was in the second cycle of life when I originally left Haiti on January 1, 1983. Furthermore, any trip taken during this particular cycle needs to be of short duration. Maybe I had stayed here too long. So, based on that premise, I tried to come up with a logical solution.

Perhaps the solution is to return to Haiti. Go back there, renew my one-year visa, and return to the United States. That would buy me more time to get the green card I needed and yet be in conformity to the Life Cycle theory.

But then I started to worry. What if I return to Haiti and apply for visa renewal, and the American embassy doesn't renew my visa? I'd end up stuck in Haiti and wouldn't be able to get out.

This negative scenario kept coming to me all day. Tonight, the thought was so strong that even during the Rosicrucian study period, I couldn't get it out of my mind.

But because of the Rosicrucian study, I know that you can influence your life, positively or negatively, with your own thoughts.

So I am asking myself what to do. Is it the case that God wants me to live in Haiti instead of the United States? Is it the case that the mission of my life is in Haiti and that the mission of my life is calling me? Or am I being given a warning not to go back to Haiti?

In this last case, it would mean that I have misunderstood the

book, The Cycle of Life. Or maybe God in His mighty power sees an entirely different way to resolve my problem?

I beg the masters to help me, and I beg God to come to my rescue.

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My Rosicrucian Diary

December 22, 1983, 2:00 AM

I fell asleep while trying to read the ritual of this initiation. Am I tired because it's 2:00 AM and I just returned from my dish-washing job, or is it the mystical effect of reading the Rosicrucian monograph?

May the universe help me to understand and guide me during this trip!

So mote it be.

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My Rosicrucian Diary

December 22, 1983, 2:30 AM

After Sanctum Study

After tonight's sanctum study, I had a short meditation session. In this session, I tried to understand my relationship with AMORC. In a brief instant of altered consciousness, I had a vision of a man on a crutch.

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My Rosicrucian Diary

December 24, 1983, 1:44 AM

For many weeks, I've been having terrible dreams. More and more, I have the impression that Charlestine, the owner of this house, is seeking a diplomatic way to get me to leave.

Because it was God who gave me this place to live, I'm begging God, with a humble heart, to show me the way to obtain peace. I wish that with all my heart.

So mote it be!

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My Rosicrucian Diary

January 1, 1984, 10:55 AM

As I worked last night, a lot of negative thoughts kept coming into my mind. I did my best to keep the negative thoughts away because I did not want 1984 to arrive in anything but a happy state of mind. I therefore focused on love and hope. I think that's the best way to start the New Year.

Less than a minute before midnight, I heard the people in the restaurant counting, "Ten, nine, eight, ...," toward zero as midnight rapidly approached. Then one of the cooks told me it was midnight.

I walked to an empty room in the back of the restaurant. Since I was on the job, I continued to stand there with my eyes open but began to practice the December 31 exercise of AMORC. Through the help of the Cosmic, we really can feel the vibrations of peace, joy, and happiness, deep within the center of everything.

As people outside the room were saying "Happy New Year,"

blowing noisemakers, and wishing peace to each other, I smiled slightly and continued my contact in my celestial sanctum.

Fearing someone might walk in and interrupt me, after awhile, I decided to stop. At that moment, I walked out of the room, toward the others.

Of course, none of them knew I had just finished uniting myself to my brothers across the world. I did not consider myself egotistical at the time, but I believed myself to be returning from a state of mystical fraternity far above the spirituality of anyone around me.

Now I joined them in wishing everyone Happy New Year.

As I moved toward the kitchen, I looked across the room and made eye contact with Jackie, a waitress in the restaurant. I raised my hands in the air to show her how joyful I felt. She walked toward me and gave me the glass she had in her hand. It was still partially filled with champagne. I drank the rest and was very happy. So in this way, I happily welcomed 1984.

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Yes, during New Year's Eve, I felt happy and even somewhat spiritually superior.

Members are made to feel part of an elite corps of mankind. This feeling of being special, of participating in the most important acts in human history with a vanguard of committed believers, is strong emotional glue to keep people sacrificing and working hard.¹

But when you add it all up, there's something rotten in the state of Denmark when you are *so* spiritually superior and don't have even enough food to eat. Rotten in Denmark? Perhaps, more accurately, rotten in San Jose (the Headquarters of AMORC is in San Jose).

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My Rosicrucian Diary

January 2, 1984, 1:30 AM

By the way, despite my celestial experience last night, I had to walk from the restaurant to downtown Miami, a distance of about six miles. From downtown, I took a taxi to my house.

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SEVEN

First Initiation

After the eight Mandamus lessons, the atrium section begins. The atrium is a kind of anteroom, which the neophyte must pass through before he enters the guarded chambers of the temple, reserved for initiates beyond the neophyte level. There are three atrium levels.

Neophyte Section, Atrium I

In this monograph, AMORC has included “The Rosicrucian Chant.”

This monograph carefully cements the foundation for the ultimate spiritual authority of AMORC by instilling in the initiate the belief in the continual presence of the invisible masters. Notwithstanding the invisible masters, it is the visible master of the Rosicrucian order—that is, the imperator—and other high officials in the order who are the proper intermediaries between God and Man.

The whole world is reduced to the invisible masters of the Rosicrucians, the visible masters of the Rosicrucians, and the members of AMORC. They are truly the chosen people. Everybody else is an outsider, a second-class galactic citizen. This is the “us vs. them” perspective fostered by the Rosicrucian system.

Even the most complex cult doctrines ultimately reduce into two basic poles: black versus white; good versus evil; spiritual world versus physical world, us versus them.

There is never room for pluralism. The doctrine allows no outside group to be recognized as valid (good, godly, real) because that would threaten the cult's monopoly on truth. There is also no room for interpretation or deviation. If the doctrine doesn't provide an answer directly, then the member must ask a leader. If the leader doesn't have an answer, he can always brush off the question as unimportant or irrelevant.

Pet devils vary from group to group. They can be political and economic institutions (communist, socialist, or capitalist), mental-health professionals (psychiatrists, deprogrammers), or metaphysical entities such as Satan, spirits, UFO creatures, or just the cruel laws of nature. Devils are certain to take on the bodies of parents, friends, ex-members, reporters, and anyone else who is critical of the group. The "huge conspiracies" working to thwart the group are, of course, proof of its tremendous importance.¹

When I was on the street, though homeless and without food, I still thought of myself as a specially chosen person in charge of humanity. So, in the middle of my misery, I had to be grateful to AMORC and to its leaders for having chosen me to serve.

Having been continually asked to study the Rosicrucian teachings with "zeal," I gave my all. That is why, in spite of the humiliations of my poverty and disenfranchised lifestyle, I was unable to leave. It was a privilege to be the servant of H. Spencer Lewis and his exalted officers.

The ultimate goal of AMORC is clearly to become "illuminated." Illumination is the moving target that keeps all members hooked, tracking their quarry every day.

The Rosicrucian Initiation Atrium 1 neophyte section begins with a discussion of the ancient pharaoh, Akhenaton, reputed to have initiated monotheism in Egypt. Akhenaton is spoken about often in the monographs.

The Atrium 1 neophyte section affirms that the Rosicrucian organization, "our order," insists on the members' freedom. Still, one cannot help but note the powerful words of identification and indoctrination, "our order." In time, members will learn to make AMORC their order, too. I remember referring to AMORC as "our order," never realizing how significantly that phrase implied an acknowledgment and acceptance of the organization as it portrayed itself.

The neophyte is then told by AMORC that he has crossed the great portal that gives access to the three waiting rooms of the symbolic temple of the Rosicrucian tradition. These three waiting rooms are called "atriums" by AMORC. The fortunate neophyte who can successfully pass through these rooms will eventually be able to access the path of the initiate. AMORC warns that not everyone will make it through the atriums.

Atrium 1 Monograph 1 affirms that as a new neophyte of the order, the member should begin the sanctum period by following the appointed ritual.

The ritual that the monograph refers to is the ceremonial washing of one's hands and drinking of a glass of water before making contact with the celestial sanctum. This reminds me of my experience of going to the park office bathroom to wash my hands, and prepare to make contact with celestial sanctum while I was homeless. It was as if I had accepted my sacred duties, while tightly shutting my eyes to the reality of the world around me.

In AMORC, suggestions morph into mandates. The monographs begin by offering the neophyte the option of burning some incense before making contact with celestial sanctum. Later it will be more of a mandate, something like, "You must burn incense." Then we are told to make the sign of the rosy cross, a series of gestures that resemble, but are different than making a cross in the Catholic church or protestant denominations, as in the brochure *The Rosicrucian Initiation: The Guide of the Neophyte*.

The ritual supposedly permits you to create a harmonious bond-

ing with the egregore of AMORC and the masters that are watching over the Rosicrucian order. The efficacy of this ritual depends on the sincerity with which you approach the sacred study period in your home sanctum.

In this monograph is the first mention of the term *egregore*, a word that helped intensify my dependency on AMORC during the last twelve years of my membership. In the monograph, we read what appear to be normal, fraternal statements about the order. Nothing in the initial innocent description of the egregore reveals how the concept can be used to entrap a member, providing the foundations for a powerful phobia about the world outside AMORC.

AMORC then introduces the subject of reincarnation. This concept, along with the concept of spirit, prepares members for the Rosicrucian belief about when life begins and ends. This will eventually lead to the acceptance of abortion.

Although appearing to be very tolerant of members' individuality and freedom, ultimately, as one pursues the Rosicrucian path, AMORC will always be portrayed as being right in its depiction of fundamental issues of science, religion, and economic and social issues. Over a period of time, members are led to accept all of AMORC's beliefs and reject any outside beliefs conflicting with the Rosicrucian canon. Like all destructive cults, AMORC affirms, "We are right, and everyone else is wrong."

At one point in the monograph, AMORC affirms that the world as we know it is nonexistent. It all only exists in our own mind. Our vocabulary and use of words do not convey the real nature of things. This is soon followed by the assertion that "It is possible to modify the manifestation of matter."

Here AMORC lays the foundation to instill in members the belief that they, the select people of this Earth, can change everything.

Practical Application

Atrium 1, Monograph 2

The concurrence begins with a quotation taken from the work *Le Pas-*

sage de la Matière à la Vie (The Passage of Matter to Life) by Emmy Guittes, who contends that the Buddha asserted that life began with the emergence of immortalized “spirit units,” which essentially serve to build physical bodies. They are careful to say that her writing bears a relationship to the Rosicrucian idea of spirit but is not identical to it.

We are reminded that the terms *cohesion*, *adhesion*, *attraction*, and *repulsion* bear a relationship to the four forces manifested in matter due to the action of spirit. Spirit manifests through the universe in the form of vibration.

Again, the monograph affirms the antiquity of its knowledge. Members soon learn to identify anything good in the world with the Rosicrucian tradition. For example, around 1988, one well-educated frater in Kings Rosy Cross Lodge in Brooklyn told us that Toussaint Louverture (one of the Haitian liberators before 1804) must have been trained by Rosicrucians—the same ones who landed in Pennsylvanian in the New World. There was absolutely no reason to think this, other than the fact that the man helped liberate Haiti. It was a natural step of logic for someone who believed that Rosicrucianism had a corner on everything real or important.

AMORC details what science says about vibratory frequency, but also states that science does not tell the whole story. Vibration also occurs in the spiritual world, where you need special faculties to perceive it. This will be an essential part of the Rosicrucian teaching.

By hinting at special information to come, AMORC retains its members’ interest and allegiance. These promises of future disclosure of secret knowledge entrapped me for many years. For instance, the constant trumpeting of AMORC’s divine authority and unimpeachable power suggested to me that my financial problems could very well be the result of AMORC’s intentional testing of my loyalty and dedication. Only my loyalty under this extreme stress would prove me worthy of receiving the special information that would change me from being an ordinary man to a Rosicrucian adept.

The rest of this monograph makes AMORC’s case that all things

vibrate at certain distinct frequencies. We are living in a world of vibration. The monograph concludes with an observation that the human body, just like all other objects in the universe, is also just a bundle of vibrations in the larger, vaster ocean of vibrations.

By 2003, I was convinced that the Rosicrucian teachings contained many deceptive, incomplete, and wholly unproved assertions, but I could not completely reject the monographs' claims because by then I was a victim of my own cult personality. I put great stock in the infallibility of these teachings.

Since mind control depends on creating a new identity within the individual, cult doctrine always requires that a person distrust his own self. The doctrine becomes the "master program" for all thoughts, feelings, and actions. Since it is the truth, perfect and absolute, any flaw in it is viewed as only a reflection of the believer's own imperfection. He is taught that he must follow the prescribed formula even if he doesn't really understand it. At the same time it is said that he should try to work harder and have more faith, so he will come to understand the truth more clearly.²

For someone who, thankfully, has never experienced thought reform and mind control processes, it may be difficult to convey the inner conflicts that rage within someone who has been subjected to this type of emotional and mental manipulation. It may be equally difficult to explain the times these conflicts are deadened by the overriding of one's normal doubts and fears by the extreme domination of one side of oneself, which I am calling the "cult personality."

The cult personality is formed to direct extreme loyalty and attachment to the organization, dedication to its practices, and overwhelming certainty about its beliefs. So sometimes I would be living in conscious conflict, sometimes in extreme certainty. And sometimes there would be moments of unconscious rebellion—and occasionally total unconsciousness, accompanied by missing time, the most extreme component of the process.

In my case, at a certain point, I was not able to read a monograph without feeling the extreme dissonance between my critical, rational mind that would raise a number of red flags about the veracity of its content and that part of me that felt obligated to accept the Rosicrucian claims without questioning. The rational power within me had not found the power to keep the rest of me from surrendering completely to the claims of AMORC.

Practical Application

In the practical application section, the monograph clearly states that the scientist Michael Faraday (1791–1867) was a Rosicrucian. Was he, though? Was every important person of the past a Rosicrucian? If he was, it is certainly difficult to find out. If one does a search on the Internet, “Michael Faraday Rosicrucian,” his name pops up on a lot of Rosicrucian (AMORC) or AMORC-influenced sites.

It is difficult to prove, one way or the other, that many of these historical figures were Rosicrucians. Saying that a person was a Rosicrucian may mean either that he or she belonged to an order that was called Rosicrucian directly, or (even more difficult to prove) that he or she belonged to an AMORC tradition. These traditions are ultimately based on a conglomeration of mystical organizations called FUDOSI, whose own authenticity gave it the right to confer authenticity on another organization—clearly a questionable practice.

Atrium 1, Monograph 3

This monograph encourages members to reject their own sensory perceptions.

The doctrine that the perceived world is illusory is a thread of thought in many religious doctrines—including the philosophy of Hindu Vedanta and Christian Gnosticism—in their many varieties and styles of expression. Since this book is not propounding a specific philosophy or belief about the universe, we are merely interested to note that, in the case of AMORC, this doctrine functions to increase

members' dependency on AMORC for fundamental questions, now that their day-to-day sense of reality is being undermined.

Once, while living in a stinking hotel room in Miami, I spent an entire week almost without taking a bite of food. Why? Because I was preoccupied with trying to find out what my intuition was telling me.

My conscious, self-imposed restriction of food wasn't a normal health or religious fast, but an act of self-neglect. I doubted the ideas associated with my physical senses and with the physical plane, and so sought "Higher Guidance" through this extreme method. I want to add that, in my opinion, there may very well be a legitimate role for fasting for health and religious purposes, but not for someone whose basic reality, common sense, and natural reality has been undermined by cult indoctrination, enhanced suggestibility by certain trance-inducing processes, and the aura of doctrinal infallibility.

AMORC analyzes the five senses, focusing on the eyes. In its discussion, it utilizes the example of movie projection, citing the scientific explanation of the process as correct—but not complete. In this neophyte section, AMORC is preparing its case for the Rosicrucian view trumping the modern scientific worldview, fostering members' belief in its infallible authority.

This monograph explains the physical senses with many common scientific explanations, underlining the limitations of modern science's point of view, which is based on ordinary perception. AMORC claims that its own explanation of the extrasensory perception of spirit, and its vibratory nature beyond the range of the senses, is the real and more complete one. If you want to know more, you are told to stay in AMORC.

The point here is not whether such vibrations or their perception exists, but that when you commit yourself to AMORC, you are committing yourself to a larger view, which includes a specific interpretation and suggested applications of the vibratory nature of reality.

Atrium 1, Monograph 4

Concurrence

This monograph takes its introductory quotation from Nicolas Copernicus's book *De Revolutionibus Orbium Coelestium*, which suggests that the Earth may revolve around the sun. In this excerpt, Copernicus quotes Virgil, the Latin poet, who speaks of how from a moving ship, land appears to recede in the distance. From the ship, everything else but the ship is moving. This provides a good opportunity for AMORC to point out the limitations of people's ability to perceive objectively.

It claims that people are wrong to blindly accept the testimony of their senses. To make its point, the monograph uses Copernicus, Giordano Bruno, Galileo, and their various scientific and doctrinal disputes with religious and "scientific" authorities. These controversies and the outcome of various new scientific theories like those of Galileo and Copernicus concerning the revolution of the Earth around the sun, illustrate how accepted knowledge is not always true.

Continuing the discussion, the shortcomings of the scientific method are highlighted. AMORC points out that the scientific method can learn from mysticism—meaning the Rosicrucian order, AMORC itself, the world's most perfect template of knowledge.

There is a long-remembered H. Spencer Lewis quotation, "You have to be a live question mark." AMORC directly states that this question must apply to their teaching as well. To me, this statement of the member's right to question, although charmingly permissive of a member's freedom to question the teachings, in fact, provides cover for an all-pervasive authoritarianism.

In *The Guru Papers: Masks of Authoritarian Power*,³ Joel Cramer and Diana Alstad catalog a variety of "strong indications of belonging to an authoritarian group." They include:

1. A "party line" or point of view from which no deviation is al-

lowed. Members who deviate from this point of view are made to feel bad for entertaining these rebellious thoughts.

2. The authority is deemed somehow perfect or infallible. It has the *moral right* to question any kind of deviance.
3. The organization is placed above the members' own judgment.
4. Members are discouraged or prohibited from talking to others outside the group.
5. The leadership is defended, no matter what.
6. Member feels confused and fearful, a kind of general malaise, a condition caused by repression of doubts.

In reality, no member truly questions AMORC. Throughout the order, a compliant slave mentality, rather than a strongly claimed Jeffersonian rationality, rules the members' approach to the material.

The overall intention is to instill doubt in the members about everything they have ever learned, through a slow, steady "unfreezing" process. Eventually, reason and critical thinking will no longer penetrate a member's actual approach to the monograph. Subtle forces will erode their ability to reason and think freely when confronting the Rosicrucian hypotheses.

By affirming reasonableness and freedom, AMORC creates a psychological vulnerability in the minds of their students. Their minds are now completely open to the so-called enlightened Rosicrucian methods. In most cults, there is a strong, seemingly rational foundation laid during the early indoctrination phase.

One interesting concept, brought out in this monograph, is the assertion that Rosicrucians have no actual right to property. Anything that a member possesses really belongs to the Cosmic. To me, although seemingly idealistic, this doctrine is an attempt to further obliterate personal identity and freedom. In later degrees, AMORC will ask its members to use not *I* but *we* instead. The *we* belonging to

what? Perhaps the *we* of “our order.” Slowly, individual consciousness is raked over to toward the hive mentality.

Practical Application

AMORC assures its members that their doctrine denying the private ownership of property has nothing to do with communist or socialist theory. AMORC affirms that karmic law is the reason behind the differences in individual wealth. The exercise is to meditate on property from a philosophical and mystical point of view.

Atrium 1, Monograph 5

This monograph deals with the science of vibrations, which allegedly has been the foundation of Rosicrucian teachings for centuries. The monograph claims that if a member shows patience and perseverance in his work, he will reach a point where he gains a global understanding of mysteries, which, in his present state, he is not capable of yet.

The monograph then addresses the Rosicrucian concept of thought, presented as a more correct concept than the conventional scientific definition.

AMORC expounds on the value of the encephalogram and the meaning of an EEG to a conventional doctor. But AMORC adds its own explanation to complete the “lacking” medical definition. It then continues to provide the reader with a mixture of philosophic and scientific definitions of the brain. It contends, using its “centuries-old wisdom” card, that “science has finally localized the different zones of the brain, but the Rosicrucians knew since antiquity about such things.” It promises that in the future, when the member gets to the sixth temple degree, previous knowledge about health from antiquity will be passed on to the member to help treat a great number of sicknesses.

AMORC goes on to discuss the impact that certain brain injuries can have on specific parts of the physical body or on the ability to speak certain languages. It points out how medical doctors are capable of repairing certain brain injuries with surgery.

Finally, AMORC warns against spending too much time idly watching television or films, as this will decrease members' mental powers and ability to concentrate. What the person outside of AMORC will not realize is that AMORC is setting the groundwork to isolate members from TV, cinema, and eventually the world. They will do so by providing an overwhelming amount of material, including reading, exercises, and meditation practices, that will consume all of the member's time.

Most of the monographs contain one or more of these elements:-

1. Complementary and disarming statements about the liberty of belonging to other religious organizations
2. From time to time, semi-complementary comments on science, again disarming, so the member will not realize that his whole worldview, including his entire reliance on the scientific perspective, is about to be undermined.

These positive statements about modern medicine, science, religion, and other belief structures reassure the student, helping to create receptivity and ultimately vulnerability to subsequent indoctrination and mind control elements in AMORC'S overall program.

Atrium 1, Monograph 6

In my opinion, it takes at least sixteen to eighteen weeks, four and a half months, to complete the indoctrination. I did not know that the process had even taken place, not until some twenty-four years later.

Experiments

Experiment 1

In this process, the neophyte, while taking a walk, pauses in front of a storefront. There, he takes a few moments to observe the contents displayed in the store window. He is asked to focus on those objects, trying to mentally photograph them.

After that, the neophyte stops looking at the objects and forces

himself to remember the items in the window one by one. He must then verify how well he did, renewing the process until he is satisfied that he has accomplished his task.

Think how this kind of intentional introspective experience will intrude into the simple act of taking a walk. When you come across people on your journey, you must totally ignore them because you are “proudly doing your Rosicrucian exercises.” This experiment will distance you from everyone.

Experiment 2

The neophyte is asked to listen to a specific music performance and attempt to identify each instrument, naming them aloud. The explicitly stated goal is not the nomenclature of the instruments but the ability to maintain concentration during the entire time the piece is playing.

Strangely enough, it was the practice of Rosicrucian exercises that destroyed my ability to concentrate.

Experiment 3

While taking a walk, the neophyte should stop at a place where there are rocks on the ground. He is asked to take one at random, without looking. As he feels the rock in his hand, he tries to define the angles, the shapes, and so on. As he does that, he attempts to see the rock mentally as a whole. After a few moments of concentration, he will open his eyes and try to verify his success.

Experiment 4

When he has the opportunity, the neophyte is asked to take a walk in a public garden or in a forest or some other place where he can smell the perfume from the flowers or vegetation.

He is then asked to sit down and close his eyes, concentrating on the unique odors that come to him as he sits. He is to force himself to think only about these odors. He continues until he feels that he is one with the flowers' scents.

Experiment 5

The next time he is eating fruit, the neophyte is asked to take time to savor the flavor. He is then asked to repeat this experiment with regular food, but mentally figure out the ingredients that are in the dish.

Practical Application

AMORC makes a big promise for those smart enough to be attentive and do their exercises. It promises that the exercises, which sharpen the members' concentration, form the development of mystical powers, which will lead to a number of psychic phenomena:

- telekinesis, the ability to move objects with one's mind
- telepathy, the ability to transmit and receive thought, often at a distance
- psychic projection, often called astral projection or leaving one's bodies
- vibroturgy or psychometry, which has been defined as the ability to sense vibrations from objects; these vibrations are often believed to have been embedded in the objects from other sources, usually people
- absent healing (ability to treat a subject without being present)

Atrium 1, Monograph 6

The Deepening: The Fire of Indoctrination

AMORC asks the member to concentrate on the light of a candle this time. AMORC does not mention the term "hypnotism" in reference to this exercise, but now I know this type of practice can create a semi-hypnotic state that opens the members to AMORC's suggestions, planted through the monographs.

Symbolism of Fire

To show members how important and meaningful concentration on

the candle light is, AMORC philosophizes on the relation between the candlelight and fire. AMORC claims that for centuries candlelight has symbolized fire, the raw, primitive fire that harkens back to prehistoric man, living in caves, perhaps worshiping the magical source of light and heat that provided the foundations of his warmth and nourishment. This conversation about fire is not really all that mystical. A professor of anthropology could have said this.

Finally, as expected, the symbolism of fire in ancient Egyptian temples comes up. The column of current Rosicrucian temples is mentioned, and then the Shekinah is spoken of. This is the first time such a term is mentioned in the monographs. *Shekinah* is a Kabbalistic term, a Hebrew word meaning “divine presence.” The Kabbalah is an ancient Jewish mystical teaching whose central symbol is the tree of life or *otz chiim* in Hebrew. The tree of life in the Old Testament, as you may remember, was set in the Garden of Eden and guarded with a flaming sword. It was the source of immortality, which was taken from Adam and Eve when Eve partook of the tree of the knowledge of good and evil. When Moses approached God to receive his mission, he confronted an “angel” in a burning bush, perhaps another indirect reference to the symbol or the experience embodied by the tree of life. Some would say that the *otz chiim* corresponds to the symbol of the Christian cross, and that the rosy cross—the cross bearing a living rose—is a symbol of life rising out of death, a symbol of resurrection and immortality.

Alchemy of Fire

AMORC notes how religious Christians and others came to misunderstand the symbolism of fire. The true meaning of fire is a secure secret of mystical proportions, held safely by true mystics and, of course, the Rosicrucians. The laws and principles of Rosicrucian masters, since time immemorial, have been linked with fire.

Experiment

The neophyte is asked to extinguish one candle and leave the other

burning. He then must sit with his feet flat on the floor, executing four or five neutral or normal breaths. Once he is completely relaxed, he must focus on the lighted candle, taking care not to blink. He must keep this focus until he feels he has become one with the candle.

During this experiment, the neophyte is asked to try not to be conscious of himself or who he is. In other words, he should lose himself in the object of his concentration. When losing focus, he should pause *momentarily and then renew his concentration, though no more than twice at one time.*

Then, he should relight the second candle and continue studying the monograph. When finished with the practical application, the last page of the monograph, he should briefly meditate.

Practical Application

This monograph speaks of the "importance" of using incense when preparing to study a monograph or going into the sanctum to meditate. AMORC states that some people do not like the smell of incense or even can not tolerate it. AMORC says that, in reality, it is not incense these people are allergic to, but the religious context that displeases them. AMORC adds that such people do not like churches or mysticism.

The dislike of incense may have a kind of superstitious basis. In some cases, it may have to do with mental blockages or a form of superstition connected to religious forms. The dislike of incense, AMORC asserts, is rare among people who are interested in spirituality.

AMORC adds that the use of incense is a supplementary element to create in yourself and your sanctum an atmosphere favorable to the study and application of mysticism. They link the incense with the *symbolism of fire because it takes fire to transmute the incense and bring out its scent to a room.* Nonetheless, this seems a particularly hard sell for using incense.

I believe that incense enhances the relaxation attendant on the candle burning and heightens the state of auto-hypnosis. I believe

AMORC pushes the need for it because it facilitates a deepening of this state.

Note that after you finish the candle exercise, in my opinion, you will generally be in a state of auto-hypnosis, a state that is probably deepened the more the member identifies with AMORC as the exclusive source of spiritual authority.

I have already noted how this process of identification is a form of *psychological transference*, in which authority is transferred from oneself to another authority, whether a person or an institution. Transference heightens suggestibility. A person will be more likely to believe a person to whom he has transferred authority. Combine this transference with repeated conditioning caused by hypnotic induction, and you have a powerful process for enhancing suggestibility on the part of the subject.

For the purposes of this book, I will call this process “the deepening.” The deepening is the gradual infusion of cult-specific doctrines and behavior into the subject’s mind and emotions. This indoctrination accelerates the further growth of identification with the cult beliefs, culture, and values. It creates the perfect atmosphere for growing the cult personality, a personality which has been broken down, reshaped, and refrozen in the image that the cult desires—a compliant, nonthinking workhorse, highly suggestible and ready to do the master’s bidding.

In my frustration and with a flash of humor, I have called this type of conditioned personality a zombie and have called the deepening process “zombification.” But in reality, this is not a funny process for the person undergoing it.

Much of this book is about how the deepening happens and what its implications are, particularly in the peculiar way it is furthered by AMORC’s special form of mind control, which I call “remote indoctrination.” Remote indoctrination is a fascinating idea, permitting the practitioner to accomplish many things in a cheaper and socially and

politically safer way than in cults which require more human interaction in their conditioning.

Imagine going back to the fifties, when the Chinese were using brainwashing techniques on prisoners of the state. Instead of wasting thousands of dollars on interrogators, all they would have to do would be to lock up a prisoner with some pieces of paper, some incense, and a few candles. Of course, they would have to convince him that the material was worth reading. Perhaps they could actually let him out of the prison, put him on a work farm, and convince him, through surrogates, that the pieces of paper came from a rebel organization and that in order to become an effective enemy, he would need to enhance his spiritual power.

So he would study and meditate and become self-indoctrinated, thinking all along that he was free and working against his oppressors, not for them. Whatever the ruse, the process of indoctrination could go on for weeks or months with very little involvement on the part of the government. All along, their victim would be working hard on the farm for them and becoming more and more a believer in the alternative reality they had provided him.

In light of AMORC's indoctrination techniques, as the deepening continues, the "suggestions" to reread the monographs or redo the exercises become more orders than suggestions.

Atrium 1, Monograph 8

In the beginning of this monograph, AMORC reminds the neophytes that they have been informed from the beginning that the purposes of the teachings are practical, not simply intellectual. To that end, members must perform the exercises diligently, learning how to increase their power of concentration, which is not, in itself, the result of intellectual study.

Experiment 1

The neophyte is asked to repeat the experiment of atrium 2, number 7, the last monograph, but to do so with the goal of seeing the aura of

the candle. The neophyte will sit before the candle, take a few breaths, and stare at the flame. He will then perceive the flame as a kind of whitish glow or “halo” around the candle.

Once he perceives the aura, the neophyte must concentrate on the color red until the aura becomes red. Then, he is asked to do this for all the seven colors of the rainbow. The question, provided the initiate has some success, is then, was the color of the candle induced to objectively change, or did it change only in the eye of the neophyte?

This appears to be an exercise in creating a positive hallucination, a hypnotic process requiring a certain level of trance. After all, the member, in this experiment, is obviously creating a color that isn't there.

Experiment 2

This next experiment also involves a candle. In this experiment, you try to imagine the candle flame taking on the appearance of a rosy cross or, if desired, to imagine the rosy cross in the flame, all the time mentally saying, “Rosy cross” until you actually see it.

In this experiment, the member does not create a color but a complete image. The member is learning to be adept at creating a full-fledged positive hallucination, making images in his mind appear as actual, real, sensible objects.

Practical Application

The neophyte is asked to combine the three experiments of visualizing the aura, color, and rose cross together. He is also asked to take a color photograph of a house for use with the next monograph.

Atrium 1, Monograph 9

AMORC assumes that everyone was successful to some extent in the candle aura and image experiments. In my personal experience, I went back to the previous monograph with the candle experiments, reread the passages, and repeated the experiments over and over until I was successful at them.

Visualization

AMORC, in introducing the topic of visualization, explains that the Rosicrucian experiment in the candlelight was meant to put members in harmony with the profound symbol of the Rose Cross. As a result of that, members will receive a special spiritual influx—that is, an influx of spiritual energy.

Later on, members will learn that questioning or doubting the order's teaching can block a member from receiving the vital spiritual energy he needs to succeed. Obtaining this spiritual energy is a goal of the experiments. As AMORC progressively places itself as the only door to spiritually, a member begins to realize the magnitude of belonging to the order.

Opening the Door to Self-Blame

AMORC explains that the purpose of visualization is to create mentally what you want to realize materially. If what you desire is in compliance with karmic law, it will be realized. This means that when a member's desire is not actualized—that is, produced in manifestation—then the practitioner quickly looks to himself as the cause. The general conclusion would be that the failure is due to the member's karma.

But karma is not the easiest thing to identify. Karma from what? From a past lifetime? From something you just did? From something you are hiding about your life—from yourself, from others? Since the karmic cause is difficult to identify—and not really addressed at this point by the AMORC teachings—the result will be self-condemnation or, if not quite so strong, a growing sense of failure.

Of course, at this stage, by constantly referring to its teachings as preliminary, the other consequence is that the neophyte comes to believe that the problem may be that he does not have enough information yet. The door to the realities behind the exercise is not yet unlocked. He begins to question his commitment to the order or won-

ders whether his method for proceeding with his lessons is somehow essentially flawed.

Of course, if the problem really lies in the claims and methodologies themselves, then there can be a much greater problem for the committed member.

Experiment

This experiment tells the neophyte to look at the picture of the house he was asked to procure in the last monograph. The neophyte is asked to concentrate on every detail and then recreate the whole picture mentally. He is told that this is an essential part of the process of visualization. The member is then told to consult an encyclopedia or another reference book to read about light and colors.

Neophyte Section

Atrium 1, Monograph 10

AMORC then proposes three new experiments.

Experiment

The neophyte is asked to sit comfortably and relax for a moment by following the usual instructions. All three of these experiments are about visualization.

1. Visualize scenery in nature.
2. Visualize a house that you have visited in the past.
3. Visualize someone that you know well.

AMORC says that developing this capacity for visualization will lead to a greater mastery of the neophyte's environment and life.

False Promises

The member is told that these visualization experiments will continue in the next monograph. Meanwhile, the member is asked to practice

these experiments, because they will help him realize his most valuable desire.

Neophyte Section

Atrium 1, Monograph 11

In the concurrence, the beginning of the monograph, in a deviation from the normal course of study, AMORC asks that the neophyte read the monograph first before he reads the quotations in the concurrence itself.

One of those quotes is from the New Testament, Mathew 7:7–11: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (American Standard Version). There are several other quotes, all from works of Plato.

Now AMORC gives an exercise, which is the conclusion or the actual practice of the visualization exercises in the previous monographs. According to this monograph, if the Cosmic does not see any objection to your need, the object of your visualization in these exercises will be fulfilled. According to this monograph, these visualizations are based on mystical principles that have been proven to work.

So when I applied these principles to my green card project and my goal of going to college and was not successful, I came to the conclusion that maybe it was not Cosmic will for me to have my green card and go to college. So I started reasoning to myself that it was not important for everyone to go to college. Also, I started thinking that it may not have been God’s will that I have my green card in the United States. The reason for this change in thought is that, by this time, I believed in the infallibility of the Rosicrucian order.

In the monograph, AMORC speaks about the creative power of thought, again touting the power of its visualization and manifestation exercises. Still, AMORC has built in potential excuses that the neophyte can give to AMORC and himself if the manifestation doesn’t take place immediately.

For example, if the manifestation does not happen on for a mem-

ber on his own projected timetable, AMORC says it is because the member is reasoning at the human level and is not patient.

Now if you continue to think about the desire after you have said it—after, metaphysically, it has already been accomplished—you will keep it in your consciousness and keep it from being fulfilled.

Practical Application

In this last page on practical application, AMORC asks members to meditate and send peace to humanity. By asking the Cosmic for the good of other people, you show the Cosmic that you are unselfish.

Atrium 1, Monograph 12

This monograph asserts that the understanding of miracles will provide a key to the kind of miraculous manifestations reported by adepts in previous centuries. In the same paragraph, it affirms the absolute necessity for the neophyte to read the monographs more than once.

They then contend that, for centuries, the Rosicrucians have used a method of transmission of thought at distance that does not require that receptor be aware of thought being sent to them. AMORC does not deny the difficulty of this process but pushes its members to keep trying until they succeed without letting themselves become discouraged.

Atrium 1, Monograph 13

AMORC states that black magic, or the process of using negative thought to affect other people's lives, is a myth. AMORC states that what does affect other people is not the practice of the sorcerer but the fear that people have of black magic.

AMORC perhaps does not practice black magic, but it does instill in people an irrational fear of the order's own metaphysical power. Here is an example. On one occasion instead of going to a lodge convocation where I was scheduled to serve as a guardian at 3:30 PM, I got a taxi fare from the Miami Airport to Miami Beach to make an extra \$20. The taxicab caught fire three miles into the trip. Owing to my

programming, my obsessive need to connect everything to AMORC, I attributed the fire to my failure to give priority to my AMORC duty. I did penance by discreetly putting extra money in the AMRA box. That event, the taxicab catching fire and my interpretation of it, had domino effect on me. It triggered a fear that would lead me to devote an excessive amount of time to the Miami lodge (by the way, the AMRA box was not suppose to be used for penance but acting under fear of the cult that what I did).

In this monograph, AMORC basically claims that a person cannot be harmed by the bad thoughts or evil spells of another unless they attribute reality to that power—that is, if they are superstitious.

Despite the fact that AMORC correctly attacks this type of manipulation by people who cast spells and who would try to influence people against their will, AMORC utilizes the full power of its members' subconscious to reinforce their members' beliefs in their ultimate infallibility and power of the order's own practices.

EIGHT

Adventures in the Lodge

After about a year as a member of the Miami lodge, I began a series of exercises that destroyed my self-esteem and many other important aspects of my life.

I was working as a dishwasher in a Mexican restaurant (located in Coral Gables) for \$3.75 per hour. After paying AMORC dues, paying my rent of \$80 a month, and buying a bus pass for \$30 a month, I sent what was left to my mother.

Typically, I wore some very cheap clothes that I bought at the Salvation Army store. I was so poorly dressed that I decided to avoid the social period at the lodge. For that reason, in general, I took the last bus so that I arrived at the Miami lodge right before the convocation.

One day, when I got to the lodge, I observed that the door was locked. I had arrived late. Coming up to the door, I could feel, for a moment, the power of the lodge, an almost magnetic presence amplified by the concentration and power of its members. In a moment of silent recognition, I realized that I was one of the components of this magnificent presence. Yes, by now I was sufficiently developed spiritually to realize the reality of that power and sufficiently strong

enough myself to be active in creating and amplifying the spiritual presence within this sacred building.

How could I fail to participate in such an important function? In these thoughts, I forgot about the deceptions and problems with the teachings. I knocked on the door. I wanted to go in but could not. Now I longed for the convocation. Forgetting everything, as I said, I longed for the experience of that special presence in that lodge.

But then my thoughts turned negative. Now instead of being glad, I became fiercely hurt that I had missed the convocation. This was my special home, a rare place to share the unique power of AMORC with others of like mind.

Instead of rejoicing, I therefore voiced the following personal and fateful decision: "From now on I will come to the lodge early enough so that I will not risk being late for my convocation. I will ignore the fact that I am dressed in clothes that are not even fit to be worn at my dishwasher station."

I thought to myself, as I had many times before, "Since AMORC teaches that the personality disappears, and since AMORC teaches that humility is the key to spiritual enlightenment, maybe this is the way I am being tested before I obtain the knowledge that AMORC will pass on to me."

So I kept coming to the lodge on time, trying to avoid people any way I could. I would be the first one to enter the "temple" once the bell was rung. I went to the bathroom more often than necessary, to minimize social contact. Once the convocation ended, I would be the first one to get out the door and leave. Thus, I didn't participate in the social event that followed the lodge convocation.

How I Became an Officer of the Miami Lodge

One day, the fraters and sorors of the lodge were planning for the following year's officers. They could not find anyone to fill the supply position. Paulette pointed to me and said, "What about this little one? He always sits here quietly." She asked me if I wanted to sell supplies

for the coming year. The first thing that came to my mind was that if I did, I would not be able to avoid social contact at the lodge.

But then many statements from the monographs about the importance of serving in the lodge also came to mind. I had always had one goal in the United States: obtaining my green card so that I could become eligible to obtain financial aid to go to college. With a college education, I could get a good job and get my two sisters and my mother out of poverty in Haiti. At that point, I realized that I needed God. But AMORC, at that time, had become my only connection to God. So I did everything possible to be in harmony with the egregore of AMORC and prove myself to AMORC.

Serving in the lodge would be a sure way of proving to AMORC that I was worthy of its blessing. I juggled these thoughts and many others in my mind for a solid week.

The next week I told Paulette that I would accept the position of selling supplies in the lodge. So when my term started two months later, I arrived at the lodge every Sunday an hour before the convocation, as I was required to do to sell supplies.

To minimize my social contact, I put my chair next to the supply cabinet with my back turned toward the group that was socializing. Prior to me, the person selling supplies usually faced the social group and socialized with them while handling sales. I felt that I didn't have the most pleasant appearance but that I had to do what I believed to be my duty. While selling supplies, I pretended to be busy, cleaning the cabinet, counting money, or rearranging the books. I did all these things to minimize social interaction.

Once the bell rang for convocation, I closed the cabinet and entered the lodge. After convocation, I resumed my duty as before the convocation. After this was over, I went to my job as a dishwasher. I didn't complain, because I knew I was successfully passing the necessary test to earn the blessing of AMORC. I also felt specially obligated to serve, given the "miraculous" way in which I had found my current dishwashing job.

By the way, in order to accommodate the current lodge duty obligation, I had to ask my boss to rearrange my Sunday dishwashing job schedule for me. He decided it was worthwhile to keep me happy because I was an excellent dishwasher and very fast in doing my job. I performed well on busy nights and also supported the cooks well. But in my mind, I believed that he accommodated me because of my mystical power and because I was doing “Cosmic duty.”

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My Rosicrucian Diary

April 5, 1984, 9:57 PM

Monograph 7 of Atrium 2

From now on, I will do my best, with the help of the Cosmic, to study a monograph only when I have time to truly complete *it in one sitting. If an unexpected event interrupts me during my reading, I will continue reading it all the way to the end, even at the expense of any other material obligations.*

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The Test of English as a Foreign Language (TOEFL) Test

As previously mentioned, I forced myself not to think about my green card “because it was already done.” So I registered to take a TOEFL test. The test was scheduled at Miami-Dade Community College, on the north campus. On the day of the test, I carried with me a lot of AMORC advertising flyers that the French grand lodge had sent to me. I was very zealous in passing out the flyers to the students who were about to take the test.

Deep inside of me that day, I was reminding myself that I had earned the blessing of what would come my way—in the form of my green card. Little did I know that I was going to be humiliated for more than twenty years by AMORC.

The restaurant eventually let me go, and I was again without a

job. A friend had noted my crazy schedule and how I had to take buses late at night. He recommended that I get into the taxi business.

At my dishwashing job, I'd had to make long, strenuous trips late at night. One of the worst parts was when I got off the bus at 114th Street and 7th Avenue. From there, I had to walk from 7th Avenue to 13th Avenue. The street was filled with dogs, all of them bigger than me. Dogs chased me almost every night.

Since I could not run faster than these dogs, I tried to rely on the power of my thoughts to conquer the situation. I tried to make it look like I wasn't afraid, as other people had instructed me, thinking this would fend them off. Make no mistake: this did not work.

Furthermore, let me tell you that, as a burgeoning Rosicrucian adept, there is nothing that hurts one's pride more than being chased by dogs on a regular basis. The insane schedule and the slobbering, hateful dogs became serious factors in my decision-making. I prepared to get my license and start driving a taxi.

The first few days as a taxi driver were difficult, because I started spending too much of my time at home doing AMORC exercises and monographs. Then I started driving at the airport, where I spent all my time waiting in the taxi holding area with the AMORC monographs.

As a taxi driver, I worked mostly in the airport, where my active working schedule was approximately six hours a day. I spent the remaining time in the airport taxi holding area, reading Rosicrucian monographs and practicing Rosicrucian exercises from twelve to eighteen hours a day.

My Rosicrucian Diary

June 3, 1984

Monograph 7 of Atrium 2

Should I abandon the Rosicrucian teaching, or should I continue? Should I continue my affiliation with the Miami lodge, or should I stop?

What am I looking for in the Rosicrucian teaching? Are the goals I am seeking within the same arena as the teachings?

If I make an evaluation of three years of affiliation with AMORC, what kind of conclusions will I reach? Right now, I am too confused and materially in distress to proceed with such an evaluation.

But I promise eventually to make an honest evaluation of my affiliation with AMORC. With this evaluation, I will decide whether I want to continue on the Rosicrucian path.

NINE

Second Initiation: Atrium

AMORC introduces this initiation by reminding the neophyte he is about to enter through the door to the second room in the atrium. After the third room, initiates will be able to enter the symbolic temple of the *rosæ crucis*.

I thought, at this point, how by arriving at this initiation, I was getting closer to obtaining my financial freedom to help my mother and sisters. I was, at this point, under a misapprehension about my step forward. Instead, it was just another step in the long process of losing my freedom of choice. My illusion of advancement culminated in fatal decisions that removed me as an active agent in supporting my family. Worse, owing to this loss of judgment, I failed to be there for my mother when she needed me in her final days.

In the second initiation, AMORC commands you to make room for tranquil time and collect the materials you need for this initiation, including a table, mirror, and candle.

AMORC further claims that the purpose of this initiation is to purify all thoughts that keep you from living in perfect harmony with the “God of your heart and of your understanding.”

The Concept of the Egregore

In the initiation, AMORC makes the claim that their order is empowered by an egregore, or group consciousness, consisting of both incarnated beings and non-incarnate spiritual masters. The sincere members, who study and practice the teachings of the monographs, receive a spiritual energy or influx from the egregore, which provides the student with regenerative energy and a sense of direction.

Instruction

The neophyte is asked to sit and contemplate the burning incense for a moment. AMORC repeats its claim that while meditating, the masters of the rosy cross provide the member with an influx of spiritual energy. AMORC tells its members to make good use of it, not only for themselves but for the sake of others.

Gradually the inspiration of the invisible masters will show you how to use the energy of your body to treat others and yourself when you or they are sick.

After making a sign of supplication before closing this session, the candles are then ceremoniously extinguished and the sanctum broken down. The neophyte is asked to write a report of this initiation and send it to headquarters.

Atrium 2, Monograph 1

Section Neophyte

AMORC quotes Giordano Bruno on the introductory page of this monograph. The quotation is a kind of hymn to the universe and the omnipresence of the divine consciousness.

The monograph goes onto to promise the neophyte that he will soon have a more precise idea about the idea behind the teachings.

It would be wonderful if this claim were true, that now the neophyte would be able to quickly assess the value of the teachings and the true goals of the Rosicrucians. But, by this point, the direction of the teachings and the monographs that embody them is still largely

unknown, and I, who have been through them for twenty-four years, can verify the ambiguity of this statement. The neophyte has not moved into an area where he is now finally able to grasp the true goals of the teachings. In many ways, the intent of the monographs will remain enigmatic to the end.

Yes, students will study things such as "practical magic," "out-of-body travel," and "reincarnation," performing various spiritual practices in a setting deeply connected to AMORC's version of Rosicrucian practices and authority. In my opinion, many of these practices trigger a hypnotic state, rather than the meditative state suggested by the teachings.

And even if we ignore, for the moment, the hypothesis of the willful design of creating a state of trance, in my opinion, these practices can and often would trigger a hypnotic state if the subject is not truly knowledgeable about using meditation to increase wakefulness instead of deepening a state of trance. Furthermore, the subject's vulnerability to such a state would be greatly enhanced if he bought into the infallibility of the authority of the institution behind his spiritual practices.

Many people would argue that a hypnotic state is different than a meditative state, and it has long been known that a state of hypnosis can produce positive hallucinations and create behavioral-oriented suggestions that can affect behavior outside of the hypnotic trance. We are speaking here of "posthypnotic suggestions."

There are some scientific studies that attempt to discern the difference between the meditative state and the hypnotic state. Some studies conclude that the difference lies more in the intention of the practitioner, rather than in the practice itself. One argument is that when you talk about meditation and embark upon a study comparing it to hypnotism, you are really only talking about one technique of meditation, and there are many.

So a study that addresses, say, an altered state induced by using devotional mantras and compares it to a state of hypnotic trance

might have different consequences than a study that examines a meditative practice like Zazen, focused on clearing the mind of thought, and compares it to an hypnotically induced state of consciousness.

In my opinion, whatever scientific differences might show up, the state induced by AMORC that I experienced, particularly in my home sanctum, had all the earmarks of hypnosis.

After making claims to supreme authority, AMORC has the member study the monograph's claims and teachings after progressing from a state of deep relaxation induced by watching candles, burning incense, and chanting, to the practice of visualization for the purpose of changing the colors of a candle, experiencing the presence of cosmic masters during teaching and initiation, and seeking the manifestation of heartfelt goals.

AMORC makes many nonprovable and self-magnifying claims about the role of Rosicrucians and their divine purpose in the universe during this ongoing experience that I have called the deepening. In my experience, this indoctrination does not have the effect of bringing the member into a heightened state of clarity, as meditation is supposed to do, but into a heightened state of suggestibility.

Hypnotism relates to the unethical mind control practices of destructive cults in a variety of ways. In many cults which claim to be religious, what is often called "meditation" is no more than a process by which the cult members enter a trance, during which time they may receive suggestions which make them more receptive to following the cult's doctrine. Nonreligious cults use other forms of group or individual induction. In addition, being in a *trance is usually a pleasant, relaxing experience, so that people wish to reenter the trance as often as possible.* Most importantly, it has been clinically established by psychological researchers that people's critical faculties are diminished in the trance state. One is less able to evaluate information received in a trance than when in a normal state of consciousness.¹

A lot has to do with the intentions of the subject. In hypnosis, the

subject, if aware and consenting to the process, is looking for a kind of sleep state, a trance state. In meditation, he is trying to wake up, to achieve a higher state of consciousness. Some say that both states of mind are connected with some kind of link to the subconscious, but from a different perspective

Impact on My Life

In 1983 when I got the room at the house of Yves, I bought a mirror—required for the AMORC exercises—instead of a spray for the mosquitoes in my apartment.

In the beginning of the first monograph of Atrium 2, there is a letter signed by Christian Bernard, emperor. The monograph goes on to indicate that AMORC knows better than theologians, philosophers, and scientists about the science of life—and has had this special knowledge for centuries.

This monograph expresses AMORC's view on life and its origin. It discusses how the Big Bang and the theory of spontaneous generation theory are wrong. Then it suggests that the veracity of the Rosicrucians' claims is somewhat indicated by scientists' inability to prove their materialistic approach to the creation of life.

AMORC concludes this monograph by urging members, "Do not hesitate to read and reread this monograph and to renew the experience that was 'proposed' during the last few weeks". In my case, I have reread these monographs and repeated their exercises at least twenty times.

Here also AMORC mentions the name of H. Spencer Lewis for the first time.

Atrium 2, Monograph 2

This monograph makes clear the Rosicrucian position on abortion, declaring that life begins when the newborn takes its first breath. Implicit in this statement is the idea that life does not exist before the first breath, a position I take objection to for a variety of reasons.

Function of Blood

The information about blood in this monograph can be learned in any class for pre-nursing or health-related fields. The discussion has a slight Rosicrucian twist. Also in this monograph, we are told that Dr. William Harvey (1578–1657), who discovered that blood circulates in blood vessels, was a Rosicrucian.

Atrium 2, Monograph 3

This monograph claims that the slow pace of the lessons is deliberate. AMORC doesn't just want you to read or skim through its teachings. It wants you to contemplate or meditate on them.

AMORC claims that its advanced initiates will be shown special Rosicrucian healing techniques. This should not be unexpected: AMORC claims to have a lock on every type of human knowledge. Coupled with its claims about producing conditions that will result in financial wellness, the member is encouraged to be patient, postponing the dedicated actions necessary to seek proper medical or health advice or to work gainfully and seriously toward legitimate financial goals.

Atrium 2, Monograph 4

In this monograph, AMORC asserts that all sickness is a shortage of positive or negative vibration. Many members, including myself, will eventually come to believe that AMORC has a comprehensive monopoly on the understanding of the true cause of human illness.

AMORC sounds fairly reasonable on the value of proper nutrition. AMORC mentions that many books are written on the subject of proper nutrition—but unfortunately claims that most of them contradict each other. This is one more way of casting doubt on everything new members ever learned before joining AMORC. AMORC concludes by stating that the diet one chooses is his personal business.

Atrium 2, Monograph 5

In this monograph, AMORC continues its discussion of health. It

speaks extensively about how one can easily become overworked. With time, overwork can become a form of self-abuse. The monograph counsels the reader that when he is overworked mentally and physically, it is necessary to take a rest. AMORC thus lays the groundwork for members to blame themselves if the results of overwork overtake them.

AMORC gives a list of conditions that people can develop as a result of improper sleep and rest. They include loss of appetite, insomnia, a sense of noticeable irritation at minor or moderate frustrations, depression, even heart attack or stroke. This much is all true. But it is also true that the manipulative techniques of AMORC will invariably lead to lack of sleep and excessive stress, thereby creating exactly the conditions listed above.

Do the writers of these monographs know this? Is this written to shield them from accusations when members' lives fall apart, partially owing to the time constraints and pressures these monograph responsibilities build into their lives? Do they think that by warning readers about the dangers of lack of sleep and its symptoms, the members will blame anything else in their life than AMORC for their inability to work well, the problems they have with relationships, or the accidents they might have—all owing to a lack of rest?

AMORC then tells its members how to prepare themselves for sleep. The goal is to go to sleep in a meditative state. This is accomplished by the member initially lying on his back, face up, with his hands on the solar plexus. Now, even in their sleep, members can do Rosicrucian exercises. And to make sure the process is successful, AMORC asks members to review *Liber 777*, to help them get to the celestial sanctum. You worked all day; now you can work all night!

Now the exercise instructions said to assume your preferred position when you were about to fall asleep. In my case, going through all these postures, while attempting to assume a meditative state, became such a consuming process that it actually induced stress. In fact,

I became so preoccupied with complying with the exact requirements of the exercise that falling asleep gradually became a far-away goal.

These exercises marked the beginning of a long period of insomnia, which lasted until 2005, when I left AMORC. Until that time, I had never attributed my insomnia to these cumbersome Rosicrucian presleep exercises. Why did it take me so long to think of this as a probable cause? It is hard for someone outside of a cult to realize the power of the claim of sacred infallibility on a cult believer. Everything they recommend has been tested for centuries—so why should I imagine that it wouldn't work for me?

Practical Application

In this practical application, the door is opened to explain the failure of AMORC's sleeping techniques. In my case, as well as for all members who respectfully attempt to practice the exercises, sleep will become a rare commodity.

Owing to these claims, if I fell asleep when tired while practicing or reading the Rosicrucian monographs, I thought of this sleep as a special type of sleep. My interpretation of the AMORC teachings led me to believe that, when sleep occurred in this instance, I would go to the celestial sanctum and be recharged. Therefore, I did not have to worry about lack of sleep.

Atrium 2, Monograph 6

AMORC affirms that science is just catching up with its discoveries of the effects of thought on health. Why are there so many diverse subjects in the AMORC monographs? Why does AMORC claim that every single source of knowledge came from a Rosicrucian? Or perhaps one could ask: what is the consequence of AMORC reaching out into every corner of one's life?

The answer: when one attempts to deprogram oneself, every element of life that AMORC has touched in its voluminous, all-encompassing monographs can trigger the cult personality. And the cult personality will keep you from leaving.

For example, AMORC is not content just to show the value of deep breathing. It attempts to bring the member to believe that deep breathing was “invented by a Rosicrucian.” Burning incense, sleeping on your back, singing vowel sounds, chewing your food properly ... all of these and more involve private facets of your life that are ultimately branded with the AMORC signature. You learn how to eat, breathe, and sleep in the Rosicrucian way ... and the list of Rosicrucians inroads in your life goes on until it reaches every corner of your life and changes your understanding of even the simplest processes of living.

As to the pedigree of some of their practices, AMORC never mentions that the sound *om*, which they chant, is a common practice in Hindu yoga. *Om* means “perfection” in Sanskrit.

In this monograph from the second atrium, the reader will study the autonomic or sympathetic nervous system.

Practical Application

In order to balance one's energies, when facing emotional discomfort, AMORC proposes a certain exercise in breathing.

When feeling emotionally challenged by anger, anxiety, sadness, or other types of negativity, AMORC proposes that the neophyte find an open window and then take a deep breath, then exhale through the mouth. As the neophyte does this, he should imagine that all his negativity is leaving his body and he is being purified, totally, by his closeness to the Cosmic.

Now, going to the window to take deep breath seems like a fairly innocent action. Yet it is one more step toward the hyperventilation that will be a tool of mind control in the life of a Rosicrucian.

Margaret Singer speaks about how physicians explained to her how hyperventilation, or over-breathing, can produce a variety of unpleasant effects by producing a drop in carbon dioxide in the blood, making the blood become more alkaline. As she says:

Cults, quacks and manipulators have become aware of the pre-

dictable outcomes of hyperventilation—the giddiness, the out-of-control feeling, the possible loss of consciousness, the tingling and the clenching of fingers and toes. Similarly, they have recognized the impact of immediately reframing the experience. By consciously reframing, or relabeling, the effects, thus confounding individuals' gut-level reactions that something unpleasant has happened, leaders turn a frightening state into a supposedly positive one, telling neophytes, for example, that they are 'becoming blessed out ... getting or receiving the spirit ... on the path.'²

After the breathing exercise, the neophyte is enjoined to concentrate on a pleasant piece of music, read something inspirational, go on a walk, etc. AMORC claims that such practices will force you to master your thoughts and your emotions.

Unfortunately, this has not been my experience, since the main source of my negativity in the first place was AMORC. And it does seem a bit ironic to use a Rosicrucian exercise to get rid of an AMORC-generated negative emotion. But, since the neophyte is already at least partially a believer in the organization, you tend to use these exercises to suppress your doubts.

Perhaps the most widely used and effective way to control cult members' thoughts is thought-stopping rituals. Members are taught to use thought-stopping on themselves. They are told it will help them grow or be more effective. Whenever a cult member begins to experience a "bad" thought, he uses thought-stopping to drown out the "negativity" and center himself, thus learning how to shut out anything that threatens his reality.

Different groups use different thought-stopping techniques: concentrated praying, chanting aloud or silently, meditation, "speaking in tongues," singing, or humming. These actions, many of them ordinarily useful and valuable, are perverted in destructive cults. They become quite mechanical because the person is programmed to activate them at the first sign of doubt, anxiety, or uncertainty. In a matter of weeks the technique be-

comes ingrained. It becomes so automatic, in fact, that the person is usually not even aware that he had just had a “bad” thought. He is only aware that he is chanting or ritualizing all of a sudden. But using thought-stopping, members think they are growing when in reality they are just making themselves into addicts. After leaving a cult that employs extensive thought-stopping techniques, a person goes through a difficult withdrawal process before he can overcome the addiction.³

Atrium 2, Monograph 7

Given that by this point in the Rosicrucian study, you fully believe that the contents of these monographs are your only gate to God, you will surely read the whole thing, tired or not. Fear is the fuel that is pushing you to read the monographs and practice everything in them. In my case fear forces me to write large portion of the monographs (sometimes the entire monographs) in my notebooks or diaries for the purpose of reviewing them on bus, subway and other public transportation

AMORC encourages its students to study the monographs when they are tired. AMORC claims that when you are tired, you will fall asleep while reading these monographs. But that’s all right, because in that state, you will be more receptive to AMORC spiritual knowledge. The truth is that then you will be more suggestible. The hypnogogic state, which is the state right at the border of sleep, heightens suggestibility and makes you a better candidate for mind control.

In this monograph, AMORC discourses about Franz Anton Mesmer, founder of the theory of animal magnetism, which some scientists have seen as a prelude to modern hypnosis. The monograph emphasizes how the Mesmer theory was criticized by the scientific world of its time. In Mesmer’s case, animal magnetism was never truly accepted by modern science, but it did lead to some knowledge of the possibilities for the study of the trance state. Mesmer’s experiments verified the existence of this special state of consciousness.

Mesmer’s theory of animal magnetism, which is based on the idea

of a strange, fluidic substance passing between the mesmerist and the patient, is quite different from the theory of modern hypnosis that is based on the suggestibility of the mind. The mesmerist used passes, certain gestures intended to arouse and transmit the subtle fluid; the modern hypnotist uses words to invoke various levels of hypnosis, which is controlled by words and suggestion.

Although there are new theories based on ever-refined understanding of the energy dynamics of the mind, the concept of animal magnetism has never been officially accepted by modern science. In the battle for ideas, the idea that hypnotic states were caused by suggestion, as opposed to some psychic fluid, won hands-down for the science of the nineteenth and twentieth centuries.

Experiments

The neophyte is asked to sit up straight, keeping his feet flat on the floor. Then put his hands on his knees, eyes closed. Then he should breathe in, holding his breath as long as possible, as he focuses on an individual body part, starting from the feet, including heels and toes, proceeding upward toward the head, including arms, hands, fingers. This includes the bones, ligaments, tendons, arteries, and veins ... every minute component of your body. The intent is to experience the vital energy of the parts and organs of the body, feeling the heartbeat, the blood, the lungs, and the breath.

By the time the neophyte covers every part of the body, he will surely be completely tired of breathing this way. In my case, I spent as much as ten to twelve hours a day breathing, until I succeeded in this exercise. All my extra hours of waiting in my taxi for business in the airport were spent breathing and doing Rosicrucian experiments.

In this section, AMORC states that even though Doctor Mesmer was not a member of AMORC, he was in close contact with the Rosicrucian brothers.

Atrium 2, Monograph 8

This monograph develops the idea that the Rosicrucian method of

deep breathing, the mystical art of respiration, can be important in assisting you to maintain and improve your health.

AMORC further develops the experiment from the previous monograph. Focus on every single part of the body from head to toe, including every major muscle group, while doing deep breathing.

AMORC specifically emphasizes how the practice of this exercise will give members the power to accomplish things that some people consider miracles. According to AMORC, such exercises will help members develop their psychic faculties to such a degree that they will be able to see events occurring far away from their physical bodies.

This tempting promise of superhuman occult power is one of several fuels that push members to discard their reason and their doubts when it comes to retaining their memberships. Coupled with its claim of infallibility, the promise of opening the third eye—a window to the many-faceted world of the miraculous—is a strong enticement for accelerating Rosicrucian interests in AMORC promises and in the content of these monographs.

If I had not been blindfolded by my hopes and my dreams, I would have spotted innumerable signals of AMORC's actual fallibility, but I chose to ignore them all. For example, in 1986, five years after I had begun the Rosicrucian teaching, I found myself homeless in a park in Biscayne Boulevard in Miami, Florida. I went to a park office's bathroom to wash my hands to prepare to contact the celestial sanctum.

While I sat on a bench sending peace and love to humanity to save the world, a homeless couple—a man and presumably his girlfriend—attempted to rob me of my bag, containing all my personal items. I had to show the young lady that I did not have anything of value in my bag. I only had my toothbrush, toothpaste, and one pair of underwear.

After that incident, I had to ask how these teachings were actually helping me. It just didn't seem like I was under such amazing divine protection. Even though I hadn't been hurt or killed, I was homeless,

and I had been robbed. Let's say that if this was some kind of protection, I had inadvertently bought a second-class policy. And I still felt powerless to break away from AMORC.

AMORC now explains the technique of respiration. AMORC states that even science recognizes that restful relaxation that can come as a result of proper deep breathing. AMORC defines positive breathing as a method of breathing in which the inhalation is held for a very long time, as long as possible, followed by an exhalation.

AMORC tells its students that from a physiological point of view, positive respiration is very efficacious if they are very tired and need to regenerate themselves physically and mentally. AMORC advises its students to practice positive respiration in the morning, while waking up, because positive respiration reinforces people's strength and will put them in a better disposition to begin their day.

When I was pushed to the limit, without food or sleep, positive breathing became the only resource available for me. I practiced it to give me physical strength because I had no means to buy food.

AMORC describes the importance of negative respiration claiming that it is as important as positive respiration. This is exactly why I was busy deep breathing day and night, even in my sleep.

Experiment

The exercise that follows uses "negative breathing," a technique that is the opposite of "positive breathing." In positive breathing, you inhale and hold the breath for as long as possible; in negative breathing, you exhale, attempting to not inhale for as long as possible.

Holding the right thumb between thumb and index of the left hand, the neophyte is asked to practice negative breathing and observe the effect on the right arm. The neophyte is warned to make sure to practice this exercise for two or three minutes.

I believe this experiment places the student into in a semi-hypnotic state. If the student practices this and does not observe the predicted effect, he will practice it more, thinking it is his own fault that he

had not succeeded. Finally, he will be trapped into the ever-breathing cycle.

AMORC asks the student to review attentively all he has learned so far about deep breathing, and to practice the experiment related to deep breathing until the next session.

AMORC asks us to practice negative breathing when in bed. AMORC claims that this will help with insomnia.

Atrium 2, Monograph 9

In the introductory page of this monograph, AMORC talks about the special knowledge that will be transmitted to teach members how to heal themselves and others.

Also, in this introductory page, AMORC claims that the origin of these *special treatments lay in Ancient Egypt, where the Rosicrucian organization originated.*

This neophyte section will be used to introduce the self-healing treatments of the Rosicrucian therapeutic method. Later on, in the more advanced degree, students will receive Rosicrucian treatment methods that can be applied to others. The information regarding the treatment of others is saved for the sixth temple degrees.

On a personal note, I suffered from a stomach ulcer for more than twelve years. When I reached these monographs, I hoped this would finally provide me with the treatment I needed. Having been studying the Rosicrucian monographs day and night, I had little time left to work and therefore could not afford any medical treatment. I forced myself to read and reread the pages of the monographs, and yet I never found a treatment for my sickness.

In fact, I never even knew I had an ulcer, because I was never properly examined. In 1991, finally, while in college, I used some of my student loan money to find a doctor, who diagnosed me with an ulcer.

Invariably, AMORC finds a way to compare the medical science to Rosicrucian science. Of course, Rosicrucian science is superior to modern medical science.

According to the Rosicrucian theory, all sickness can be healed with positive or negative vibration. This reminds me of an incident that happened in 1993. I was in my senior year in college and found myself constantly sneezing. Seeking to rectify the cause of my sneezing, I looked carefully at my diet and decided that at least I was eating properly. So I decided to apply Rosicrucian processes for self-healing, practicing positive and negative breathing all day and all night. Unfortunately, this had little effect on my sneezing. I questioned my precise approach, not daring to question the validity of the Rosicrucian methods.

One day I was on campus talking to my friends, Remi and Emilia. Emilia was a math major heading to medical school next year. As I began sneezing again, this time in their presence, Emilia asked me why I was sneezing so much. I began to explain my Rosicrucian spin on why I was sneezing. But Emilia didn't want to hear any of this nonsense. She told me to go to Walgreen's and buy an over-the-counter sinus medication. That was the first time that I became conscious that I might have a sinus problem. I bought the medication and became much better.

Practical Application of This Monograph

AMORC explains that the practice of deep breathing—whether positive, negative, or neutral—is important, and that each of these breathing styles needs serious attention.

AMORC gives a word of advice on not holding your breath to the point of discomfort. AMORC even explains that different people have different abilities as to how long they can hold air in their stomach during breathing.

All this is very reasonably put. Still, at the end of the section, AMORC states that it is possible for anyone to develop his or her ability to retain more air.

By stating this, without exactly contradicting their former admonitions about the dangers of excessively withholding breath, AMORC does open the arena for more experimentation, for more pushing of

the envelope by an enthusiastic adept. In short, this last statement could dilute the value of their former admonition. In my opinion, AMORC always keeps the door open for endless study and endless practice of the monograph material. This excessive practice is often triggered by the failure of the member to realize the intended results of their practice. The solution? Like the little engine that could, the serious adept will try harder.

Atrium 2, Monograph 10

AMORC classifies illnesses into two categories: illnesses with a fever and illnesses without a fever. As this classification leads to a choice of treatment, when a member experiences an illness, he must first check to see whether he has a fever.

In Rosicrucian therapy, someone who has a fever, no matter what the cause of the illness, is evincing a need for negative energy. In this case, you need to use a negative breathing treatment. If the illness comes without a fever, default to a positive treatment.

When I first read these instructions, I was delighted to find such a direct and simple method for treating any illness.

For ten years before I found AMORC, I had suffered a stomach-ache almost every single day. When I came across the “great treatment method,” I couldn’t wait to try to apply it to my daily agony. Since my stomach symptoms were never accompanied by fever, I concluded that, in accord with the Rosicrucian theory, my treatment required positive energy.

Having bought into the AMORC claims that their knowledge had been tested and retested since time immemorial, I plunged in without any serious doubts. But as I applied the positive energy treatment, the pain never stopped.

Having put all of my faith in AMORC, I tortured myself to figure out what I was doing wrong. With time, I became a complete robot, doing positive energy treatments day and night, seven days a week. Of course, the pain never stopped until I changed course after 1990

and allowed myself to be diagnosed by a doctor in Queens hospital. There, I learned that I had failed to breathe my stomach ulcer away.

Again, the AMORC monograph repeats the importance of washing your hands and drinking one glass of fresh water before applying any Rosicrucian treatment. Now what could be more harmless than drinking a glass of water and washing your hands? Nothing—unless the ritual is part of a hypnotic trigger to induce a state of personality dissociation.

How does this work?

One must remember that the object of cult leadership is to create compliance from its members. Sometimes, the purpose of this is simply financial; sometimes it is for the sake of acquiring political or social power; sometimes it is for using the members as a work force to carry out objectives of value to the leadership, as a kind of cheap human resource asset.

The most powerful product of a cult is a properly conditioned membership. This is accomplished by transforming members' personalities over a period of time into a useful vehicle for the cult to carry out its mission.

The destruction of a reasonably healthy personality and the substitution of a new personality is quite a feat, particularly if you are not in a communist prison in the 1950s but in the so-called free world in the 1970s or later. But, yes, it can be done.

It first takes some kind of a hook to get the person interested in joining the organization, often appealing to his self-interest but sometimes to his altruistic or spiritual impulses to serve God, country, or fellow man. Oftentimes, there is some legitimate reason for a prospective member to buy into what he is presented with. Perhaps he or she is tempted by involvement with highly a visible charity that is being served by other members, perhaps simply a community that seems charming and welcoming to the member.

But, then, at some point, the prospective member is typically served up something fantastic, something special to give him a de-

cisive reason to join the group. This could be the acceptance of the group leader as a historic, messianic figure, or perceiving the group as mankind's one hope against the bad guys, be they demons or political enemies. Or it could be a concept of salvation from the impurity of their own character, their sexuality, or a lackluster commitment to helping humanity. There is, in this offer of membership, quite often a dogma they will need to accept.

To prepare the prospective member for this offer, the cult recruiters must enhance the prospect's suggestibility. To do this, they must break him down physically and emotionally—fatigue him by overwork, weaken his mind and body by literally depriving him of good or healthy nutrition, draining him emotionally by cutting his life off from the support of friends and family.

While this is going on, the cult is basically trying to brand his consciousness with a group identity. They may give him a special name or title; they may have him participate in group rituals, including chanting, singing, game playing or dancing; they may have him use special handshakes.

AMORC uses a very large variety of "branding" implements, including the passwords, secret handshakes and symbols, special titles and degrees, etc., that most fraternal lodges use. But, they also combine these with chanting, visualization techniques, and breathing—even sleep postures—creating an all-embracing shadow extending to even the tiniest corner of one's life.

Perhaps, under more honest circumstances, some of these ritualistic and bonding elements could be a good thing. There could be a case made for a type of religious organization utilizing these elements for the members to bond together in a sincere quest to find or worship God. But, in this case, based on my twenty-four years of experience, I believe that AMORC uses these so-called spiritual or metaphysical practices, such as breathing, visualization, and chanting, in a specific context that leads to the induction of a hypnotic state in their members. This, coupled with the claim of infallibility and historical au-

thenticity, produces an agentless form of hypnosis, hypnosis without the hypnotist, a kind of amalgam of self-hypnosis and hypnosis by an outside agent.

The drinking of the glass of water and the washing of the hands, in this context, prior to, say, a specific treatment, can be a device used to begin the induction of a highly suggestible state of mind. All these elements constantly function together to manipulate and change human character so it can be manipulated. The claim of healing is very powerful but with an indefinite timetable for success, as we have said, the moment of verification of its usefulness can be months or years away.

Atrium 2, Monograph 11

In this monograph, the neophyte again begins a treatment by washing his hands and drinking a glass of water. Again, basic activities in life will become a trigger that will help release the cult personality, making obtaining the freedom of the mind an almost impossible task. The ritual of washing the hands and drinking the water is a call to compliance, an invocation of the cult personality to the bidding of its master.

Compartmentalization

After a long comment on the value of Rosicrucian therapy, AMORC makes a statement that has a chilling affect on their members' ability to verify their claims of therapeutic healing. Here, AMORC reminds members that these therapeutic teachings are confidential. That confidentiality, of course, extends to all non-Rosicrucian members, so theoretically if you wanted to validate the truth of these practices, you cannot do so.

Later on, AMORC members will also be enjoined against discussing the therapy with Rosicrucian members of lower degrees. This practice is known in government and spycraft circles as compartmentalization. Compartmentalization is the phenomenon of preventing individuals in an organization from communicating with each other,

putting them into discrete compartments with specific communication protocols. In a compartment, you are allowed to know and do certain things, some of which may be communicated to other groups in the organization and some of which are absolutely private (except that, in most cases, contact with specific outside leadership is permitted).

This is often true in government, where striated clearances separate one person from the next. Recently, the American public has also been made painfully aware of how terrorist cells operate, keeping a majority of the participants in a terrorist organization unaware of the operating of a single cell.

Fraternal organizations, owing to their oaths of secrecy, often operate with compartmentalized protocols. In the case of AMORC, AMORC separates its members into different levels of initiation, telling them to keep their initiatory content to themselves.

As usual the neophyte is asked to close this monograph with the closing ritual of AMORC. The monograph says that more about Rosicrucian treatment will be revealed in the sixth temple degree.

With my strong incentives to obtain the rewards that AMORC promised, I eventually did get to the sixth degree and beyond. Still, the pain in my stomach did not diminish.

Atrium 2, Monograph 12

AMORC points out that Rosicrucians have known for centuries about the existence of a magnetic field surrounding the human body, commonly called the aura. Again, AMORC compares the superior Rosicrucian science to the inferior official science of humanity, highlighting the value of their own ancient knowledge.

Later, the neophyte is instructed on how to actually experience the aura. He is asked to take out a bottle of water that he had been asked to prepare last time. Then he must:

1. Turn off all other lights.
2. Light two candles.

3. Place his hands around the bottle at a distance of 1/2 centimeter from the edge, without touching it.
4. Breathe positively with his eyes closed. The neophyte must try to feel the life force animating the muscles, tissues, and bone cells of his body.

After this period of concentration and deep positive respiration, the neophyte may feel a tingling in his hands. He must then open his eyes slowly and observe the space between his hands and the bottle of water. If there is a color, the neophyte should note it and write it down.

AMORC now states that they are going to explain psychic vision and how to develop it. Again, they reiterate the necessity of repeating the aura experiment and noting it in one's diary.

Practical Application

AMORC tells its readers that the aura experiment will support a specific mystical practice, which it counsels its members to develop. To be effective, the exercise must be practiced regularly. The ideal times to do it are in the morning after waking up, after lunch, or between meals.

AMORC then counsels the member to drink the water after performing the exercise, claiming that this will revitalize the member—even more so if one drinks it after having completed intensive physical activities.

So, when I was exhausted from lack of food and sleep, I practiced this exercise more to get the strength I needed, which I lacked because I did not have the money to buy food. As a part of this fantasy, I began to speculate that I had become poor as a result of the divine action of the Cosmic, which intended to use me as an example to show that people can bypass food altogether and live on cosmic power.

Atrium 2, Monograph 13

The Third Eye

AMORC starts this monograph with an acceptable scientific explanation of the faculties of the eyes. It mentions, at length, the purported ability of certain animals, temporarily or permanently deprived of sight, to be able to navigate as though they could actually see. An example of this might be a bat, using a type of animal radar to navigate. But the implication in the monograph is that such animals use a kind of psychic vision.

Thereafter, AMORC starts talking about “psychic vision” in humans and expounds on the “third eye.” It presents both a mythical and factual portrait of the third eye, including a discussion of the pituitary and pineal glands and how they might contribute to the functioning of psychic vision.

Atrium 2, Monograph 14

Page 1: Vowel Sounds

In this monograph, AMORC describes the importance and use of vowel sounds in their spiritual work. In most dictionaries, a vowel is defined something like the Merriam-Webster definition, namely,

one of a class of speech sounds in the articulation of which the oral part of the breath channel is not blocked and is not constricted enough to cause audible friction

In other words, a vowel sound, generally classed as a, e, i, o, and u, is a sound made without teeth, tongue, or lips—open sounds.

But in its discussion of its sacred vowel sounds, AMORC ignores this definition, including sounds like *om*, *ra*, and *ma*, which contain consonants—sounds made with teeth, tongue, and lips, the polar opposite of vowel sounds.

Ignoring this common definition of a vowel sound, these sacred sounds are used as a form of chanting in lodge convocations and in the private sanctum. The monograph gives an admonition not to practice them too much. This contradicts the way they are constantly

introduced in the exercises, where, by their own decree in the monographs, AMORC asks the members to practice these vowel sounds constantly.

The vowel sounds themselves are alleged to come from the archives of a Rosicrucian organization that goes back to Ancient Egypt. AMORC does not mention the use of their commonly used chant, *om*, and its presence in Hindu spiritual practices—or, for that matter, somewhat later, in Tibetan Buddhism (*om mani padme hum* is a common Tibetan Buddhist chant).

By attributing this type of practice to themselves, AMORC creates an aura of unquestionable and unique authority over a great deal that would be a matter of historical controversy and probably deception if the members weren't hypnotized into believing in AMORC'S exclusive creation of their spiritual practices. When people are afraid to question, they become easily enslaved in a monolithic cult worldview.

According to AMORC, there are twelve vowels sounds that are able to produce special, unique effects. These sounds and their effects have long been kept in the ancient Rosicrucian archives. This privileged knowledge was transmitted to me slowly over twenty-plus years of compliance with the Rosicrucian system, producing nothing of any substantial value to my life or survival.

Experiment

Members are requested to perform the following experiment, with the promise of potential physical and psychological benefits.

Important note for this exercise: This exercise requires deep respiration while seated in a meditative position. With time, this position and breathing will become a key “automatic trigger” for creating a mild hypnotic trance. The member soon will be able to attain this state “at the drop of a hat,” making him an ideal receptacle for AMORC's suggestions. Members become “a free-for-all suggestible box” for the cult leadership.

In two exercises, members are asked to intone the sounds *om* and *ra ma* various times to go into a passive state of silence.

It is my contention that, after doing these exercises, you become sufficiently hypnotized so that your reading of the monographs is accomplished in a profound state of hypnosis. The monographs—despite their occasional dalliance with members’ “freedom to choose” and “liberty to investigate” their contents, offset so often by their contradictory claims of infallibility and Rosicrucian historical supremacy in all areas of knowledge—now become essentially a set of mandates for the members to follow and obey. The monographs, after a time, become your *marching orders*.

In this monograph, AMORC claims that the pituitary gland is peculiarly sensitive to the intonation of the vowel sounds *ra* and *ma*. The monograph points out that Ra was the sacred name that the ancient Egyptian gave to the sun during the reign of Akhenaton. AMORC credits Akhenaton with being the first grand master of the mystical tradition perpetuated by AMORC.

Seemingly to validate the antiquity and authenticity of the use of the sounds *ra* and *ma*, the writer of this monograph adds that *ra* and *ma* are found in the Hindu and Zoroastrian traditions. To confirm this statement, the monograph quotes a member of AMORC claimed to be a specialist in the history of Zoroastrianism.

Here is another experiment with the sounds *ra* and *ma*. Again, you sit while placing your right hand on your knee, feet on the ground, while intoning the sound *ra ma*. After intoning this sound, stay silent and, afterwards, write down the effect.

Time-consuming chanting like this will now be integrated into the AMORC daily ritual life.

AMORC allows for chanting in a low voice if social conditions do not permit a loud-voice rehearsal. I believe that the feeling of being at peace and relaxation produced by the sound *ra* would be a positive thing if it were not done as a prelude for a state of hypnotic suggestibility.

According to AMORC, no matter how one intones the sounds of *ra* and *ma*, there will always be a resultant feeling of peace and pleasantness. According to AMORC, no intonation of mystical sounds, created according to the instructions in the monographs, can ever create a feeling of discomfort, a hypnotic or trance state, or anything else unpleasant or immoral.

The above statement contradicts AMORC's own statement in its lodge convocations and rituals. In the convocation ceremony, prior to our group chanting, the *matre*, one of the officers of the lodge, warns the congregants specifically against doing more chanting than they have been advised to by the leaders in the lodge. They clearly warn the congregants that doing more chanting in order to accelerate their development could actually have an adverse affect.

AMORC asks the neophyte to practice these vowel sounds daily, allotting one day for *om* and one day for *ra ma*. He is then asked to perform a series of intonations in the morning and another series at night.

AMORC suggests that doing more of these sounds than requested *may enhance one's development*, but does not give any warning about the potential harmful effects of overdoing these exercises. Later on, there will be a lot more chanting of these sounds.

We are informed that this is the last monograph of this atrium and told to fill out the exam questions at the end of the monograph. All questions are related to subjects studied during these last months. If there are any difficulties answering these questions, it is because the neophyte did not sufficiently master the subjects of the monographs. In this case, the neophyte is, of course, expected to go back to the related monograph and review it.

People who are hypnotized enter a *trancelike state* which fundamentally different from normal consciousness. The difference is this: whereas in normal consciousness the attention is focused outwards through the five senses, in a trance one's attention is focused inwards. One is hearing, seeing, and feeling internally. Of

course, there are various degrees of trance, ranging from the mild and normal trance of daydreaming to deeper states in which one is much less aware of the outside world and extremely susceptible to suggestions, which may be put into one's mind.⁴

I suggest that, given the hypnotic state of suggestibility subtly imposed on AMORC's constituency at this stage of their development, most members will be absolutely determined to review the monographs when suggested like this. The exam has twenty questions. This will surely force a complete review of these monographs. That explains, in part, why I—and most members—keep on going back, reviewing these first two degrees.

TEN

Atrium 3

Initiation

AMORC demands that this initiation be completed with care. This means, in this context, to follow the instructions to the letter. *This is exactly what I did again and again.*

We are then enjoined to perform the initiation ceremony only when we have at least one hour to devote to it. The initiation must be conducted in a sanctum, even if it is only a temporary sanctum setting. These instructions explain why I was so obsessed about having my own sanctum: to fulfill the wishes of the organization.

After this point, the monograph compares AMORC to religion in a very subtle way. Here, AMORC delves into the topic of “initiation,” stating that the Rosicrucian initiations are not of a religious nature.

AMORC enjoins the neophyte, now entering the third room of the atrium, to follow the traditional ritual presented by the Rosicrucian order. This will help to put the neophyte in resonance with his spiritual nature and also with the plane of consciousness inhabited by the ascended masters of the Rosicrucian tradition.

Again, they make a point of the importance of the sanctum in the initiation process.

These instructions convey the idea that members are part of the exclusive spiritual group, one whose association with the Rosicrucian masters places AMORC above most other human organizations.

One consequence of this idea of the spiritual superiority of the organization is that it leads the member to think that the monographs contain Godlike, unquestionable content. This is exactly why I concluded that they were not to be studied outside of the sanctum. I copied them in my my notebook for review session when I am outside of the sanctum.

In the process of reading these monographs, you quickly learn that to question their content is, in effect, to question the spiritual masters themselves and the high spiritual center of power from which these writings ultimately emanate. Therefore, slowly, step by step, the infallibility of the Rosicrucian teaching is established.

The Rituals

Parts of this initiation that will become “triggers” in the lives of members:

- 1) Burning incense.
- 2) Using the appropriate Rosicrucian symbolic gestures.
- 3) Imaging that the master of your class is present on the invisible plane.
- 4) Lighting candles.
- 5) Pretending that the monograph is the master of your class talking to you.

In the reading, the master of the class, who you are imagining, tells you that he or she has looked into the neophyte’s heart while they are meditating and are satisfied with their progress. In other words,

you imagine someone present, who is saying that they have inspected your inner consciousness and that you are now ready to proceed.

You are then enjoined to silence, placing the index finger of the right hand over the lips.

These types of injunctions build defenses against members' own heartfelt doubts, a typical way in which cults train their victims to suppress their questions and concerns.

I used the term *humility* to justify my going to the lodge dressed like a dog and being laughed at and humiliated by everyone. By not caring what people thought, I was the better Rosicrucian.

In a certain sense, by embodying this extremely compliant and all-embracing attitude of obedience, I became the perfect hardworking, tireless, and unquestioning cult member so prized in many of these organizations.

Now, AMORC makes you think that you have been intentionally solicited by the organization, as though your joining was somehow predestined by your previous lifetimes and your advanced state of spirituality. This gives credence to the unique reasons why you need to give your all to the organization, a technique similar to those used by other cults.

In the monograph, AMORC speaks philosophically about initiation, Rosicrucianism, and then again makes an injunction to study harder, targeting the monographs of the third atrium. It enjoins members to make each period of study a privileged moment of communion with your soul.

In reality, the stress of complying with the fatiguing, time-consuming, and impractical instructions of AMORC is exactly what keeps members from having any communion with their souls. The surprising contradiction of these statements was revealed when one of AMORC's top masters (a Doctor in Psychology) came to Miami to give a seminar.

After members were emotionally aroused, crying and testifying to the greatness of AMORC for having freed them from their former

religious attachments, a very powerful soror of the South Florida region addressed the membership. She had placed a ring in a metal vase and invited everyone to look into the vase.

When she began to do this, I was shocked because I had an idea what she was doing.

Some people involved in occult activities believe that when people are emotionally charged following period of intensive concentration, meditation, or prayer, they project a high level of energy that is transmitted to things like a piece of jewelry that they come in contact with. This kind of phenomenon relates to the work of psychic detectives who ask the police to give them a piece of clothing belonging to a missing person. This person's piece of clothing was "charged" by impressions received from the person who wore it, and the psychic picks up on this "charge" by psychometry, the practice we have already discussed.

The idea is that people who practice meditation, certain types of breathing exercises, or chanting, have an aura that is highly charged with spiritual energy. This energy can be captured by objects, much as certain objects can be "charged" with static electricity. The psychic energy in these objects can be used to charge another person's energy field, adding to their power and the strength of their psychic or healing abilities.

In this case, the soror was attempting to capture the energy emanating from these highly charged members into the ring. When the ring was worn later, it would convey the energy of that captured power to the wearer of the jewelry. Since the naïve people in the lodge really did not know what she was doing, this was actually a way of taking advantage of them.

"Charging" a ring like that was not a practice recommended by the monographs, and I was shocked that she was doing it. When she first walked by me, I did not look into the vase. She then came back and tricked me into looking into the vase. My alarmed reaction was, "My God, this is not what is taught in the Rosicrucian monographs!"

I expected our seminar leader and his companion to live up to some sacred AMORC teaching standard. But what I failed to realize was that this was one of the heads of AMORC who probably wrote these monographs.

In the monograph, we are now told to intone the sound *om*, following instructions that had been given previously on how to intone sacred sounds.

Then we are told to place the index finger of our right hand on our lips. This reminds me of the practice of the nuns in elementary schools, to force children to be silent. This gesture, indeed, courts the regressive state of mind that is promoted by the organization.

Atrium 3, Monograph 1

The quotation at the beginning of this monograph is from Ralph M. Lewis, imperator of AMORC from 1939 to 1987. 1987 was an important year for me, the year when I had that painful homeless experience in a park near Eastern Parkway in Brooklyn. This was also the year when I resigned from AMORC for one or two days. The events that followed that attempt to leave sealed my enslavement process.

The first part of this monograph contains a kind of an introductory letter by Christian Bernard, imperator of AMORC. His official title, from a business standpoint, was CEO, following a reorganization of the company after the departure of Gary Stewart.

AMORC starts up front by stating that this third atrium contains fewer experiments than the two preceding ones. They advise you to review the important experiments in the first atrium.

The remainder of this monograph addresses the subject of anthropology and the evolution of man. These are things that could be part of college course on anthropology.

Following the letter by Christian Bernard, AMORC explains the symbol of two triangles and a sword, which is featured on the lower corner of each page of the monograph. The downward triangle denotes spiritual perfection, whereas the upward triangle denotes material perfection. The sword represents the fight of the mystic to defend

justice and truth, implemented on the material plane of existence and on the spiritual planes.

Atrium 3, Monograph 2

This monograph explains philosophically the origin of religions. This essay would be perfect for a college student majoring in divinity or a similar subject. In truth, this monograph is preparing the member to disconnect from all of his prior religious beliefs.

The explanation for this is low-key but well calculated to lead members to a complete disconnection from their former religious beliefs, invariably placing members under the exclusive control of AMORC

At the end of this monograph, AMORC talks about the more evolved idea of God as a perfected consciousness, a universal intelligence, not as an animistic or anthropomorphic entity. The concept of God propounded here will progressively prepare members for a substantially different approach to God than what they were brought up to believe.

Atrium 3, Monograph 3

This monograph tries to define the various concepts of God—monotheism, polytheism, pantheism, deism, dualism, pluralism, etc. It asks the neophyte to try to more closely investigate his own concept of deity.

Atrium 3, Monograph 4

This monograph again focuses on the philosophical subject of the existence of the soul and the creation of religion. In passing, it mentions that the philosopher, René Descartes, was a Rosicrucian.

The AMORC Illusion

Here, AMORC describes the beliefs it will force members to live by: what I call the “utopian world of AMORC.”

Beware! The heads of AMORC *do not* live according to the pre-

cepts of such a utopian world! This observation was reinforced by the ring charging episode I have just described, which took place during a seminar given by a Rosicrucian doctor in psychology who had been visiting the lodge in Miami, Florida, from the headquarters in San Jose. This extraction of spiritual energy from other members for personal use is against the teachings of AMORC.

But there was another flagrant misuse of spiritual energy that I observed regularly when I was guardian of the lodge. This occurred during the time when the members of the lodge were making their final exit from the lodge after the regular convocation ceremony.

As guardian of the lodge, one of my duties was to make sure that members follow a ritualistic pattern when leaving the Temple after the convocation in such a way as to ensure that the final person to leave the convocation was not in a position to extract imprinted spiritual energy from the meeting place, a practice supposedly understood and forbidden by AMORC.

During this exit ceremony, I began to notice that one of the members, a very educated and respected member—in fact, one coveted by the Miami lodge for his respectability in the larger community—would always stay to the end of the ceremony. In fact, he was making a regular effort to drain the energy of the lodge for his personal use.

In order to protect the lodge, according to my understanding at the time, I would say farewell to him by giving him a special handshake designed to extract the energy he had illicitly accumulated, so that he would leave the lodge without his extra “charge” of spiritual power. I would then, as the good Rosicrucian that I was, release this energy back to the Cosmic, never using it for my personal use.

I do not know, at the present moment, exactly what I think of the reality of all this. But, at the time, I was horrified to see our so-called respected leaders playing with this mystical energy for personal reasons.

In its practical application section, AMORC presents an important concept that will figure in its “loaded language” inventory, the con-

cept of spirit. Here, AMORC enjoins its students to check out how the term is used ambiguously, unclearly, in common language.

Accordingly, AMORC tells members to check out the way the term is defined in a dictionary. Eventually, its “clear” Rosicrucian concept will be used to enforce the members’ separation from society, to come to rest in the secure haven of AMORC. “Loaded,” separational language is a key to imprisonment in a cult organization.

Atrium 3, Monograph 5

Superficially, it appears that in this monograph, AMORC is treating the subject of the soul in a very objective, philosophic way. But, after a while, the monograph suggests that most likely only AMORC itself can provide the necessary experiment to prove the existence of the soul.

According to AMORC, the concept of the soul—or consciousness fully separated from the body—can be proven by such experiences as astral or psychic projection. The best way to prove the existence of the soul is to experience yourself being initiated to its reality during a cosmic communion. AMORC further goes on to say that you can best experience the soul, in general, through out-of-body experience.

It is interesting to note that in previous versions of this monograph, the existence of such subjects is not mentioned at all until the twelfth temple degree. The terms used in relationship to out-of-body travel are now *cosmic* or *psychic projection*.

Atrium 3, Monograph 6

The subject of the soul is continued. AMORC states that the teaching of the soul described in this monograph is derived from the Archives of the Order. This is the sacred knowledge that the masters of the rosy cross have transmitted through the ages.

AMORC tells the readers of this monograph that it is possible that some aspects of this knowledge may offend the convictions of its readers, giving them the impression that these teachings are in opposition with what they have understood about these subjects in the past.

In a seemingly unassuming way, AMORC directs its philosophical commentary to the shortcomings of religious belief. As they are asking members to be openminded about AMORC's approach to the subject, it is clear that they are already presenting a case, based on its own merits, that will compel members to reject their religious beliefs.

AMORC's criticism does not just extend toward all religious institutions. It also attacks the disciplines of psychology, philosophy, and yoga. According to AMORC, all these approaches are wrong-headed compared to AMORC's approach.

Practical Application

In the practical application section, AMORC asks that members reflect on their previous religious beliefs. This is clearly a way to contrast AMORC belief with other religious beliefs. Among other questions, AMORC asks whether members' beliefs were derived from the dogmas of religious education.

Atrium 3, Monograph 7

AMORC contrasts its advanced teachings to the current state of science by mentioning that the "law of seven" has not yet been accepted by science. This is one of the laws that the Rosicrucians have allegedly accepted since very ancient times.

The monograph then describes different cycles of life partitioned into cycles of seven years.

I remember when I studied the so-called cycles of life around 1981 in Haiti. I remember saying to myself, "According to the cycles of life described in the monograph, I am already behind." Even then I was conscious that I was spending the time that could have been used to prepare my future, reading the Rosicrucian monograph.

But then I concluded that I had no choice. At that point, I told myself, I had no choice, because at that point in my affiliation, I had already concluded that AMORC was my only connection to God.

The Bible is quoted to reinforce AMORC's point of view. The sa-

cred writings from all the major religions are used in the same fashion.

Practical Application

Members are asked to meditate on seven states of consciousness, supposedly derived from a text taken from the archives of the Rosicrucian order.

Atrium 3, Monograph 8

The reincarnation doctrine is presented here for the first time on the concurrence page. You are asked here to study the doctrine of reincarnation without prejudice.

The specific consequences of AMORC's interesting twist on the doctrine are quite simple. Members will now see the world as composed of members of AMORC and nonmembers. In this case, "members" means people who have been Rosicrucians in this lifetime or in a previous incarnation. Nonmembers are those who have never chosen the order.

AMORC as Savior of the World

AMORC affirms, in effect, that it is in charge of the world. Members of AMORC think of themselves as belonging to an exclusive club. All the rest of the children of God are secondary citizens or outsiders. Margaret Thaler Singer, in *Cults in Our Midst*, points out:

The group manipulates members that their new feelings and behavior have arisen spontaneously in this new atmosphere. The leader implies this is a chosen, select group with a higher purpose.¹

AMORC continues to mention the names of Buddha, Jesus, and Moses, pointing out that their so-called miracles were simply the application of natural laws, clearly implying that AMORC will teach its members these natural laws. With this knowledge, members can accomplish the same miracles.

AMORC remarks that some people confuse the doctrine of reincarnation and metempsychosis or transmigration. According to AMORC, it is impossible to be reborn in the form of animal.

This monograph specifically points out two concepts: the concept of reincarnation, which means a human being born again as a human, and metempsychosis, a concept of rebirth that allows a human to be reborn as an animal.

Practical Application

After relating the concept of the second coming of Christ, AMORC points out that the Christian belief does not make any sense. AMORC claims that it is not their intention to attack the Christian faith, but such a dogma flies in the face of science. It is obvious, of course, that they are, indeed, attacking this Christian doctrine.

The practical section continues, highlighting all the shortcomings of the Christian doctrine of the resurrection and opposing the Christian concept to the doctrine of reincarnation.

Now after fully developing an antagonistic point of view toward basic Christian doctrine, the monograph asks its members to think about the Christian doctrine of resurrection.

Then AMORC asks readers to consider all they have learned in this monograph and think about the concept of the resurrection in Christianity. This injunction to contemplate on this doctrine is followed by a disingenuous affirmation of their members' freedom of belief, even if their belief includes the concept of resurrection.

Atrium 3, Monograph 9

This monograph gives extracts of texts on reincarnation and asks members to meditate on the subject of reincarnation. Even though the monograph has provided very convincing arguments on the subject of reincarnation, members are told again that they are free to accept or reject the concept as AMORC defines it.

Among the many texts presented for meditation, the Biblical pas-

sages are also included. When AMORC wants to make a point, they can quote the Bible convincingly.

Atrium 3, Monograph 10

As expected, the subject of reincarnation is stated to have been in the Rosicrucian archives for centuries.

Now AMORC begins to use the technique it often uses to disguises its cultic goal. It begins to provide useful knowledge and adopts an objective, reasonable position.

By presenting the idea that we must pay for our past mistakes eventually, AMORC relieves itself from assuming any responsibility for its students' failure to make positive things happen in their lives.

When we encounter problems in life, AMORC asserts that this is often because at a given time in the past, we did something wrong. *This is similar to the biblical idea of "As ye sow, so shall ye reap."* It is also equivalent to the Hindu concept of karma.

Practical Application

Homework is assigned to analyze one's life in terms of karma. In a way, AMORC positions itself as a means of protecting oneself against the effects of karma. This is supported by various writings and lectures, where AMORC claims that the "Cosmic" can help forgive some of these past mistakes.

Atrium 3, Monograph 11

This monograph quotes Louis Claude de Saint-Martin. The teaching of Saint-Martin is a great example of how valuable it is to question and to doubt. This is very strange because AMORC chases away people who ask questions.

The monograph states that by going through karma and reincarnation, you will raise yourself to the state of "rose-croix" and will no longer have to live in the physical world.

AMORC argues that most of the bad karma we experience comes because of flawed decision making. Even when we intend to do the

right thing, many times we head in the wrong direction because we fail to follow our intuition.

Enter “Dr. AMORC.” AMORC will teach you how to develop and follow your intuition, so you will escape the misfortune of bad karma.

Do you blame me, after all my misfortune, for wanting to listen more carefully to Dr. AMORC? I was willing to do anything possible to get out of the bad karma game. Didn’t AMORC promise to teach me how to create an intuitive understanding that would never fail to reveal whether I was making the right decision? Even though, admittedly, it was a step-by-step process, wasn’t the end result supposed to be utterly positive?

AMORC uses its own values to attack religion, society, our social system ... everything you can think of. Then they conclude their argument by reassuring us that their goal is “not to criticize our social system.” But that’s exactly what they do.

After savagely criticizing every religion, social structure, and social organization, AMORC brings in its own mystical point of view to resolve the various issues they’ve been addressing. AMORC asks members to come back to this monograph and meditate on karma and reincarnation.

Atrium 3, Monograph 12

A continuation of this lecture on the “I” will be reflected in the twelve temple degrees. Members will be asked to stop using *I* and to use *we* instead.

Experiment: Citizens of the World

The neophyte sits in the accustomed meditative position but then extends his hands, performing a ritual that combines visualization and prayer. Initiating the position with his palms up but then shifting them downward, he sends out universal love to the people of the Earth.

Practical Application

The neophyte is to avoid using *I* as much as possible, as well as phrases with *me* or *myself*, like “it seems to me” or, perhaps, “as to myself.”

Atrium 3, Monograph 13

The concurrence section quotes Nicholas Roerich, a Russian mystic and painter. The subject of the cosmic masters is one of the tools that AMORC uses to present itself as the representative of God on Earth.

Then you are asked to compare the concept of masters in other fields to the concept of masters in the Rosicrucian tradition. Members who agree with this argument will now place masters of the Rosicrucian tradition above any other form or application of the title.

Rosicrucians are qualified to become one with the Cosmic precisely because the Rosicrucian masters have reached that state of consciousness. These cosmic masters have achieved great wisdom, and their first preoccupation is to serve humanity according to a path that a common person cannot comprehend.

Some of these masters are in a human body now and accomplish their mission in individual or collective ways. Others are not in a human body and act directly from a cosmic plane.

In all cases, these masters consecrate all their energy and all their powers to directing positive forces toward the Earth.

Here AMORC presents itself as the representative of God on Earth. According to AMORC, the cosmic masters act permanently in the service of humanity. They work through the great white lodge, the true government of the world. In their mission, the cosmic masters receive help from the great white brotherhood.

The great white brotherhood is composed of initiates, independent of religious affiliations, who have been commissioned by the cosmic masters (members of the great white lodge) to do their works in one of the twelve paths.

We have to clarify that the initiates of the great white brotherhood

need to be in a physical body to do their work well. But the cosmic masters are not in a physical body.

Since I thought of myself as an initiate serving the cause of the great white brotherhood, when I was homeless and abandoned my mother and siblings, I came to the conclusion that I had been destined to be in this state so that I could somehow serve the divine mission of the masters. The Cosmic and AMORC came first. Mother came last.

By reason of its importance for the evolution of humankind, the order has a hierarchy that includes the cosmic masters. The special duty of these cosmic masters is to watch and make sure that the Rosicrucian tradition, such as AMORC, preserves itself in the structure necessary to remain aligned with the Cosmic—that it does not compromise itself with the world.

Some of these cosmic masters are working on the invisible planes. Some are on this Earth and accomplish their mission individually or collectively. In either case, they have consecrated their lives to serve humanity.

The masters of AMORC on Earth are intermediaries between God and humankind. This automatically made H. S. Lewis a semi-god, fully empowered to warn his flock against criticizing his Rosicrucian teaching and risking the loss of connection to the egregore. Indeed, imperator, H. S. Lewis became infallible like the pope.

Founder Lewis held his hands out to us but still warned us: “You have to deserve the privilege to see the masters ...”

The Modesty/Humility Game

The monograph points out that although advanced Rosicrucians may be convinced of the existence of the cosmic masters and wish to further their work, they will not persistently seek to become their disciples and receive their teachings personally.

This monograph serves a dual purpose. On the one hand, it appeals to the member's patience, modesty, and humility when it comes to waiting for an encounter with the masters. On the other hand, it makes the member wary of aggressively seeking or impatiently wait-

ing for such an encounter. This makes for docile and happy members whose wish to encounter the secret chiefs of AMORC may have to wait a very long time, if not forever.

I would like to say at this point that I am not making a judgment here as to the possible existence of a secret order of Rosicrucians, now or in the past. Nor am I contending that there is nothing to the idea of spiritual advancement when using some of the tools used by AMORC or certain elements of their philosophy.

After twenty-four years in the order, my personal belief is that they have used mind control techniques and labeled them meditation techniques; taken elements from different teachings they have found and fused them into a monolithic, historical artifice, a continuing tradition that never existed in the way they have claimed in these monographs; developed and promoted a kind of cosmic master oversight and affiliation with their organization, which exists most vividly but solely in the minds of the founders and perpetuators of the order and the members they have convinced.

In short, I believe that the AMORC Rosicrucian order was created out of elements they have found here and there, from old books, from other organizations, and from the minds of H. Spencer Lewis and other leaders. The power of their teaching is fueled by their ability to inculcate their beliefs through hypnotically fueled suggestions based on sophisticated remote indoctrination techniques. It is supported, for those who attend lodges, by enormous peer pressure enshrined in buildings set up to inculcate members with the antiquity of their rituals and traditions.

Practical Application

The following exercise is a perfect example of how AMORC uses suggestion to create a sense of the reality of the cosmic masters in the minds of its members. This is a very powerful exercise.

Exercise

AMORC suggests that, over the next few days, the neophyte choose

some kind of role model from the available inventory of wise men, masters, initiates, etc., who have earned the neophyte's respect. Then, for a time, the neophyte will make a conscious effort to imitate their virtues, ranging from consistency to tolerance, to compassion, etc.

By doing this type of exercise, under the conditions that AMORC has created, the reality of the imagined "master" and the power of his "image" can be quite strong in the mind of the disciple.

We can get a clue of this from the story of Carl Jung, Freud's famous student who rebelled from the sexually grounded theories of Freud and incorporated themes derived from myth, alchemy, magic, and religion into his study of the unconscious.

Eventually, Jung evolved the theory of personality archetypes, which, for him, as chronicled in his autobiography, *Memories, Dreams, and Reflections*, created a powerful and very real presence in his life.

Dr. George Boeree, a professor of psychology at Shippensburg University in Pennsylvania, writes in an essay about Carl Jung's personality theories:

He carefully recorded his dreams, fantasies, and visions, and drew, painted, and sculpted them as well. He found that his experiences tended to form themselves into persons, beginning with a wise old man and his companion, a little girl. The wise old man evolved, over a number of dreams, into a sort of spiritual guru. The little girl became "anima," the feminine soul, who served as his main medium of communication with the deeper aspects of his unconscious. The old man's archetype became known as "the Wise Old Man" and is considered one of Jung's archetypes.²

Jung's psychology of the archetypes led him to very real encounters with these creations of his own unconscious in his life. Whether or not one accepts Jung's own theoretical speculations on psychology, one can easily derive some understanding of the potential of the human psyche to self-create the foundations for imagined personalities of varying types, which become very real ingredients in one's daily life and are capable, under certain conditions, of exteriorization. That

is, these creations of living personalities can become players in one's nighttime dreams, in daydreaming, and even, one can easily imagine, with the full force of a positive hallucination, if the subject has reached the threshold of trance through hypnosis or an altered state of consciousness through drugs.

Without in any way trying to disparage or negate the spiritual visions of man, it is possible to readily speculate that some of this spiritual phenomena may be trance induced or fueled by post-hypnotic suggestibility, developed after years of indoctrination. Many early saints in the Catholic tradition, who experienced angels and demons, also subjected themselves to prolonged periods of fasting, repeated self-flagellation, sleepless days and nights of prayer, ritualistic use of the rosary, etc. In fact, they used many of the practices used in contemporary religious cults prior to receiving these visions.

Shamans, who have traditionally used hallucinogens like peyote, psychoactive mushrooms, jimson weed, etc., to help them navigate different levels of consciousness, often encounter various entities while in altered states of consciousness. No matter what your beliefs are, it is a fair question to ask: If the saints or shamans are encountering various personalities who appear to them in some tactile, visual way, does that make those entities necessarily real in an objective sense? Are the personalities they see, in fact, "phenomena" out there or products of their own self-mortifying practices or hallucinating minds? If there is a strong presence of mind control, hypnotic, and hallucinogenic substances in their day-to-day experience, the question of the reality of their apparitions must surely raise some kind of real questions in the mind of an outside observer.

I am not trying to answer these questions here, but I don't think it is a bad idea to raise them.

ELEVEN

The Protean Self

Despite my long and painful indoctrination, there was a part of me that could not be entirely suppressed by the cult personality that was now dominating my life. Perhaps this part is best described as the protean self inside me that still had a life and power of its own.

.....
My Rosicrucian Diary
July 15, 1984, 7:25 AM

Planning My Vacation with AMORC

I have decided to redo all the experiments from the beginning to the end of the neophyte section. I will do seven experiments per week. This will be a kind of AMORC vacation in August.

Every Thursday morning, instead of doing one monograph. I will do one personal examination, in accordance with the directions given in the manual.

I am making this resolution in light of the personal examination that I will be reading and destroying at the end of August. I

will destroy it so that it will not cause me any doubts in the future about AMORC.

.....

But then a moment came when strange things began to happen, things that I had not planned and over which I did not seem to exercise conscious control.

As much as cult indoctrination attempts to destroy and suppress the old identity, and empower the new identity, it almost never totally succeeds. Good experiences and positive memories rarely disappear entirely. Of course, the cult identity will try to bury former reference points and submerge the person's past. Yet, over time, the old self exerts itself and seeks out ways to regain its freedom. This process is speeded up by positive exposure to non-members and the accumulation of bad experiences he has while in the group.¹

In the middle of the summer of 1984, my unconscious began to erupt like an out-of-control volcano.

.....

My Rosicrucian Diary

July 29, 1984

Temple Degree 1, Atrium 1

First Sign of Revolt

Today I have completed monograph 4.

I was tormented during this study period. I terminated my session with a loud "Ouf," a cry of violent rebellion.

Owing to my extreme discomfort while studying this evening, I deferred the personal examination demanded by this monograph.

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My Rosicrucian Diary

November 22, 1984, 7:00 AM

Temple Degree 3, Monograph 4

I just finishing calmly studying monograph 4.

My studies are continuing to take place under physically distressing conditions. I do not have a chair, so I actually am sitting on a briefcase while reading.

I'll admit, though, it is a rather soft one, the same one I used when I left Haiti.

I can't even afford a chair.

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My Rosicrucian Diary

December 27, 1984, 9:00 PM

Temple Degree 3, Monograph 10

I spent two hours a day for ten days studying this monograph, from December 13 to December 23.

During the beginning of each study period, I was overcome with sleep. After sleeping, I had to force myself to fight drowsiness for the rest of the session.

Besides fighting sleep, I had to fight to understand the intellectual content of the monograph, leading me to review this monograph many times. By the end of these studies, I had begun to find it intensely interesting.

My Rosicrucian Diary

January 10, 1985, 9:00 PM

Temple Degree 4, Monograph 3

Another Sign of Revolt

After finishing monograph 3 of the fourth temple degree, I found myself smiling in a very sarcastic way. The reason for the sarcastic laugh was that deep inside me, I was very indifferent to the subject of this monograph, owing to the value I placed on improving the conditions of my material life.

However, during the study of this monograph, I realized that I had to apply the teaching of the neophyte section in order to improve my material condition.

Following the study of this monograph, I meditated, striving to make contact with the celestial sanctum. Once in the appropriate state, I sought help from the egregore to be able to maintain an interest in the AMORC teachings.

My Rosicrucian Diary

January 14, 1985, 4:00 PM

Temple Degree 4, Monograph 4

Even More Signs of Revolt

I just finished reading monograph 4 of the fourth temple degree.

I had to make lots of effort to keep from cracking up. As the days pass, I progressively lose more and more interest in the subject of these monographs.

Living in such degrading poverty, such poor conditions of life, continues to preoccupy my mind. I have only one desire, to realistically and concretely improve the harshness of my environment.

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My Rosicrucian Diary

January 17, 1985, 9:55 PM

Temple Degree 4, Monograph 5

Still living at Charlestine's house.

I fell asleep while studying the monograph and had a long, interminable dream.

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My Rosicrucian Diary

February 3, 1985, 9:00 PM

Temple Degree 4, Monograph 6

I am still living in fear of AMORC.

I will reread the second part of this monograph during the next study period.

I am mentally tired but feel compelled to continue with the second part of this monograph. The last time I failed to complete a monograph, I had a terrible nightmare, which I never wish to repeat.

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My Rosicrucian Diary

March 6, 1985, 10:17 PM

Temple Degree 4, Monograph 11

Sign of Desperation

At this point, I have the impression that I will be testing the validity of the Rosicrucian teachings for the rest of my life.

I no longer believe that I will go to college, even though a college education would improve my ability to understand some of the scientific concepts and topics developed in these monographs.

If I did not write these lines, I would be lying to myself. I will destroy this entry by our next study period. I don't want to risk the possibility that my doubts might reach the eyes of a non-Rosicrucian, who might not realize that, for the moment, I am going through the dark night of the soul. I will destroy them out of respect for AMORC.

[Author's note: Obviously, I did not destroy this entry.]

My Rosicrucian Diary

March 16, 1985

I tried in vain to study monograph 23 of the third level.

My eyes blinked without stopping during the reading of the monograph.

I considered this a sign that I was concentrating too much while reading this monograph. During the process, I unexpectedly and compulsively began to scream, loudly and conspicuously.

I do not know if I am on the right path or on the wrong path, but I am terminating my work with these monographs. I will re-start them again when I receive the order from AMORC.

How I Left Charlestine's House

Around May 1985, I was still living on 114th Street and 11th Avenue at Charlestine's house in Miami. The people there were Seventh Day Adventists, definitely good Christians. A friend from my English class had introduced me to them, and they rented me a room. They were a family who made me really feel like I belonged.

AMORC and Superstition

According to my understanding of AMORC teachings, everything that has an association with AMORC is sacred. For example, the envelope in which I received a monograph was considered sacred. The leftover candle that was used for AMORC study in my personal sanctum was sacred.

At one point I accumulated too many leftover candles. Instead of putting them in the trash, I started burning them in the backyard of the place where I was living. I burned them in an area partially covered with concrete. The oil of the candle made the fire grow very high.

Luckily, the neighbors didn't call the fire department. The concrete where I burned the candles stayed very hot after the fire went out. I didn't realize that Charlestine, her husband, and their children were observing me from inside.

A few days later, Charlestine started to suggest that I join their church. Actually, they had mentioned that before, but this time they were more serious about it. The reason they wanted me to join their church was that they liked me but were conscious of my superstitious practices. Finally, one day, Charlestine told me that I had to find another house to live in.

I told her that I would not leave, because I had just spent some of my own money to redo the floor of the room. She said that she would reimburse me, but I didn't hear that, and I kept on arguing with her.

Suzette, her older daughter, was standing at a distance, waiting for me and her mother to get into a fistfight so that she could jump in and beat me up. I was somehow subdued, and I went back to my room.

I must note that even though I had said that I would not leave, it was only a bluff. I was driving taxi at the airport, and I was telling every taxi driver that I needed a room to rent. The taxi drivers and the members of the Miami lodge were my only social contacts.

At that time, I realized that the members of the Miami lodge could not be of any help in such a matter. The first room I rented in Miami was from a brother from the lodge. It was a disaster, and I stayed there for only a month.

So the drivers were my only chance. I was actually buying time at Charlestine's house by saying I wouldn't leave, in the hope that a taxi driver would eventually help me find another place to live.

Just about a week after my argument with Charlestine, one of the taxi drivers rented me a room, and I moved out.

A Regressive State of Mind Experience

Around the mid-1980s, I had a friend, Lucie Macena, a young lady who lived in Haiti but often visited the United States on business. She

already had her green card and came here to buy office supplies for the Haitian government.

When she returned to Haiti, she would often visit my mother and my family. She was solicitous of their needs. Sometimes she would actually buy them food out of her own pocket.

My mother was living in deep poverty at that time in Haiti, and I was always worried. So whenever Lucie returned to Miami, I went to visit her so that I could find out how my mother was doing.

One Saturday morning, I learned from Nadine that Lucie was in Miami. So I left the airport and drove to Nadine's house to visit her.

During the drive, I had a strange idea. Despite my need to hear about my family, I questioned the value of visiting Lucie. I am not sure why this thought came to me, but it bothered me intensely.

Still, on another level, it seemed obvious to me that I needed to see her. If something had happened to my family, she might be able to lend a helping hand to them on my behalf.

Since I could not really help them financially at that time or in the near future, I believed Lucie to be a kind of insurance for their safety that I might be able to draw on because of her kindness. Seeing her seemed to me a kind of obligation.

Still, the thought of not going to visit her persisted, even as I drove into a gas station on Seventy-Ninth Street and seventh Avenue and got out to put some gas in my car. I gave the station attendant ten dollars and went to pump myself ten dollars' worth of gas. When the meter reached five dollars, it stopped.

I rushed over to the man and said, "I gave you ten dollars and wanted to put ten dollars' of gas in my car." He said "No," in a very loud voice; "You gave me five dollars."

Unexpectedly, and out of context, I put my index finger over my mouth, making the station attendant furious.

It was a strange gesture, considering the situation: I had just been ripped off. I asked myself why I made that gesture. I would only learn the answer many years later.

Only in 2004, some nineteen years later, when I started reading books on mind control organizations, did I realize that the gas-station incident where I put my finger on my lips to silence the loud attendant was the same gesture my Catholic schoolteachers had used to tell the children to be quiet. On the other hand, if you recall, it was also a gesture that was mentioned in the AMORC monographs, a kind of symbol of the perennial silence a Rosicrucian must keep about his work, first from the outside world and secondly from those who have not reached the appropriate degree in the order.

This showed me that, in the face of a rather small conflict over five dollars, I had really regressed to a childlike state instead of dealing with it in a more forthright manner.

After my confrontation with the gas-station attendant, I went back to my taxicab and drove off, losing five dollars in the process. Inside of me, something told me that maybe what had happened at the gas station was a sign that I shouldn't go to visit Lucie.

When I got to Nadine's house, Nadine said that Lucie was inside waiting for me.

When I got inside, Lucie treated me very disrespectfully. She didn't like the way I was handling things in Miami. She told me exactly what she thought was wrong and what I should be doing, going on and on incessantly. The only thing she didn't do was spit in my face.

The reason Lucie was so angry was because she had been having firsthand encounters with the deep poverty in which my mother was living. She was also aware of my involvement with AMORC. She didn't know anything about cults or mind control organizations, but she was convinced that something was wrong with the organization.

The more Lucie humiliated me, the more I kept hearing a little voice inside of me: "I told you not to come. You see that ..." I was shocked and confused and speechless.

So I went back to my taxicab and drove back to the airport. All the while, that little voice kept sounding in my brain: "I told you not to go."

I interpreted that voice to be the voice of the AMORC masters. I eventually bought into what the voice said, taking what had just happened with Lucie as proof that AMORC knew best what was good for me.

This incident reinforced my lack of personal decisiveness. When I had to make a decision, I'd look for a message of this type so that I could know in advance if it was right or wrong to do something.

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My Rosicrucian Diary

March 19, 1985, 8:45 PM

Temple Degree 6, Monograph 5

Stress and Fear

I was not able to stop grinding my teeth while studying these monographs.

Still, during the study, I took a lot of notes. A lot of these were unnecessary and were dictated by the possibility that if I did not take them, I might have to go back and do the notes all over again.

May Heaven help us to adopt a truly Rosicrucian behavior in our study. That is the freedom to act without fear.

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Sixth Temple Degree Initiation

A few days before my first stay in a motel, the following incident occurred:

AMORC gives temple degree initiations in their lodges. Members are encouraged to receive the initiation at the lodge once they reach that degree level in their home study. I was already in the eighth temple degree but had only received the first five degree initiations in the lodge. The sixth temple degree was scheduled to be given the next Sunday.

Saturday, during the day, I met Pauline, who was also a member

of AMORC. Pauline and I dated for about a month. She was the only person that I ever dated in the Miami lodge.

In fact, when I saw her that Saturday, she told me that the members of the lodge had noticed that we were dating and were talking about us. Compulsively, I replied to Pauline, "When you are practicing true mysticism, you do not waste your energy worrying about others' criticism."

It was only after I replied that I realized that I had quoted something I had read in AMORC's quarterly publication. At that moment, I thought that quick answer was proof that I was evolving spiritually. Now I know that it was proof that I was becoming a human parrot, programmed by the so-called cosmic masters with direct quotes, rendered with precision, from official AMORC literature.

Pauline and I talked for a little while that day. She asked me whether I was going to be taking the sixth temple degree initiation the next day. I told her I would not, because I didn't think I was ready, even though I had studied past that degree in my home sanctum.

We said goodbye, and I went off to drive my taxi.

By 7:30 PM, I had a passenger coming from the airport going to downtown Miami. While I was proceeding peacefully through a green light, a lady came flying through the red light and crashed into my car.

Right after the crash, I heard that same inner voice again: "This happened because you refuse to receive the sixth-degree initiation tomorrow."

The accident happened right behind the downtown Miami police station. A police car showed up almost instantly. The policeman who came was Cuban, and the lady who had driven through the light was also speaking Spanish. She didn't lie about going through the red light. She simply said she was lost and that this neighborhood was bad, and she wanted to get out of this part of town quickly. She was taking the time to flirt with the Spanish-speaking policeman, and soon neither of them even noticed me.

Right after the accident, a white man came to my rescue. He told the policeman that he had seen the lady going through the red light. He also told me that he was a friend of the general manager of the Yellow Cab Company, which was the company I was driving for.

Despite the importance of his intervention, I was not paying any attention to the man. I was mostly thinking about why I didn't want to take the sixth temple initiation on Sunday. I was too busy blaming myself for the accident.

Right then, I decided to go the next day to receive the initiation. Still in a daze, I called a tow truck, took the car to the station, and then went home.

The next day, I was one of the first at the lodge to line up for the sixth temple degree initiation.

After the initiation, Pauline asked me whether I had understood the mystical meaning of a certain statement made during the initiation. I told her I hadn't heard it.

Looking back, I realize that I hadn't heard anything that was said during the initiation. In fact, I blocked it all out from my mind. All my experience, everything that happened to me, was now filtered through my relationship with AMORC.

A Prospective Wife

I was stuck driving a taxicab.

I clearly realized that the easiest and perhaps the only way to change that was to get married and get my green card. With it, I would be eligible to receive financial aid and go to college to improve my life.

One night, I met a lady from Haiti. She took a taxi ride to her home. We talked during the ride, and at one point she asked me whether I was single. I said yes. She asked me if I wanted to meet her sister, who was also single. I said yes to that, also.

So when I got to her home, she paid me her taxi fare, and I went inside with her to meet her sister.

Her sister was a young lady, probably twenty-two years old. She

had a three-year-old daughter. Later, she told me she was a high school graduate. Although I believed her, it was painful to see the efforts she made to try to convince me of the reality of her graduation. She did that, I think, because the family was obviously very poor. Still, her family lived in a very big house that they owned.

Her fervent attempts to convince me about her graduation reminded me of an identical experience I'd had when I was trying to convince someone that I had studied accounting or had been a civil engineering student in Haiti.

The young woman told me that her father, who had come from Haiti, had been a very prominent businessman in the Haitian community of Miami. He had died unexpectedly the year she was graduating from high school. She told me that her family had been living on their inheritance since his death.

I really liked her and said to myself that she was the prospective wife I was looking for. I was also, in the back of my mind, already thinking about how I would make her a Rosicrucian.

The AMORC Order uses subtle language to encourage members to make associations with like-minded people. They have a subtle way of saying, "Make your family and friends Rosicrucians."

We talked for a little while longer, and she gave me her phone number. I told her I would come back to see her the next day. When I got to my car, I said to myself, "I will take her to the lodge to meet Soror Gonzales and see what she thinks."

Soror Gonzales was always on my back about getting a girlfriend or a wife. Despite the fact that the soror was kind of a busybody and always pestering me about my personal life, she was kind of a mother figure for me, and I wanted to please her. I began to think that she would be very happy with this young lady.

But, still, upon reflection, and thinking about the girl's obvious poverty and poor appearance, I began to doubt that Soror Gonzales would approve. I began to think that bringing the young woman to the lodge would throw further doubt on my abilities and my social

relevance. I didn't want to risk that, so I began to have doubts about continuing my relationship with the young lady. In fact, I never saw her again.

For more than fifteen years after this incident, I thought that the Cosmic knew that the young woman would not be the right person for me to marry and start a family with. Until 2004, when I started reading about mind control organizations and destructive cults, I didn't realize that my reasoning had been altered by techniques designed to reduce rational decision-making. In focusing on the Cosmic as being responsible for my inaction, I was giving fate or destiny part of the responsibility that was probably mine to bear.

My Rosicrucian Diary

May 26, 1985, 5:45 AM

Why Am I a Rosicrucian?

I just got back to my house after driving a taxi for about twelve hours. I am beginning to realize the painful truth that I, in effect, am working at the level of a minimum-wage worker, at \$3.35 an hour.

Yesterday afternoon, after I started driving the taxi, I went to the post office to check my mailbox. I found a late-payment notice of \$75 from a hospital, one of many similar demands that embarrassed me. All night long, instead of sleeping, I was asking myself the reason for my affiliation to AMORC.

I don't wish to lower the Rosicrucian teaching to a strictly materialistic level, but what is there of real value to me if their practical teachings don't work, at least for me? So far I have drawn a total blank as to how they could be used to improve my financial condition.

And, when you are broke, fatigued, and almost starving, it is hard to feel all that metaphysically gratified, especially when you are told that if you are good, there will be surplus, not deficit, in your life.

A Legend about H. Spencer Lewis

One fascinating story recounts the time Lewis's secretary mistakenly scheduled him to give a talk in two different faraway cities at the same time. Even though he had heard and understood the secretary's mistake, Lewis didn't flinch, simply remarking to her something like, "Don't worry, I'll take care of that."

Then, according to the AMORC legend, he proceeded to meet both appointments simultaneously, giving talks in both cities at the

Here, we are talking about a feat of bilocation, which is a miracle attributed to certain saints. An example of this would be the Catholic priest Alphonsus Maria de Liguori, who lived in the late eighteenth century. He was seen preaching a sermon in one city and giving alms to one of his followers in an entirely different city, both at the same time.

Monograph 12, Temple Degree 6

I just spent two hours with monograph 12. I wasn't able to finish it because I was overcome with sleep. So we had to modify the study plan of August and study Sunday morning instead of Sunday night. But on Sunday morning, I had already planned to work on the oratory monograph.

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Monograph 22, Temple Degree 6

Tonight at 7 PM, I studied monograph 22 without taking any notes. I then had supper and planned on rereading this monograph tonight at 9:35 and taking notes.

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My Rosicrucian Diary

October 10, 1985, 8:00 PM

Monograph 10, Temple Degree 6

I changed my schedule to be able to study this monograph. When I got tired, I went to sleep, determined to get up later and study this monograph in the middle of the night.

I woke up at 2:45 AM and did the experiment. However, the room was so cold and disordered that I could not do any real meditation.

I hope that as soon as material conditions permit me, I can have a sanctum again and do some real meditation. I will then be able to practice the beautiful Rosicrucian exercises.

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My Rosicrucian Diary

December 24, 1985

Monograph 2 of the Third Level

Oratory Section

Here is the impression I received after performing this monograph's experiment:

I got into a meditative state and became passive and open. In that state, I had a disturbing, confusing vision. I saw someone beheading me. At the same time, the person was telling me to avoid a certain woman. Almost simultaneously, I recalled the comments of Soror Gonzales, who asks me every day, "Do you have a girlfriend?" or "How come you do not have a girlfriend?" Then, suddenly, I began to focus on a single lady I have met, who seems to be interested in me. I began to think that if I approached the lady, she would accept my advance.

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My Rosicrucian Diary
December 29, 1985
Monograph 2 of the Third Level

Oratory Section

I redid this monograph's experiment, which I had previously explored on December 24.

During the period of passivity following the commencement of meditation, I saw myself crawling on my hands and knees on McArthur Causeway in Miami.

I was reaching for something in the presence of someone else, also in that same crawling position. Then, in my dream state, I saw a snake crawling across the street, followed by a strong intuitive message that I should improve my social and economic condition.

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My Rosicrucian Diary
January 15, 1986

During meditation, I received a warning: "You are being excessive in pursuing these studies."

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My Rosicrucian Diary

January 28, 1986

Exercise of all monographs includes a period of relaxation.

Two minutes into my relaxation session, I had to stop suddenly. I felt like my head was exploding. My eyes were blinking rapidly, and I received the impression intuitively that I was forcing it too much. I was being excessive. All is lost.

I now live near Alton Road, in Miami Beach.

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My Rosicrucian Diary

February 11, 1986

Monograph 5, Level 3

During my meditation period, I had a vision of a truck going down Alton Road near my house. But the truck was traveling on the wrong side of the street. I saw myself in the back of the truck.

At the same time, an interesting message came to me: "No room for the crazy."

Vanessa: A Story of Being Disconnected from the World

Around 1985, I rented a room from my cousin, Carlos Chery. He had a beautiful house in a very nice neighborhood in North Miami Beach. His wife was a registered nurse (RN). His wife's cousin, Vanessa, was a licensed practical nurse (LPN). She was single, like me, and she was very interested in marrying me.

She gave me many hints that she felt that way, but I was not recep-

tive to any of her advances. Carlos eventually told me that Vanessa liked me. "She needs a husband," Carlos said. "Why don't you marry her?" I told him that she was like me, illegally in the United States, and that I would not marry an illegal person.

I knew of many couples from Haiti who had been married when both the husband and the wife were illegally in the United States. They had gone on to have children, but because of some minor incident, they ended up being deported back to Haiti.

So I was totally convinced that I had to either get my green card or marry someone who could help me get it. Also, I wanted to make sure I would be able to get my mother and sister out of Haiti. Without my green card, there was no way I could do that.

Carlos said to me that because Vanessa was a nurse, she was qualified to get a green card—because there was a nursing shortage in the United States. I didn't believe Carlos at the time and gave him a telling look. But, sad to say, Carlos was telling me the truth.

Immigration was giving green cards to nurses to encourage nurses from overseas to come to the United States. But I didn't know that—because I was literally living in the secluded AMORC world. In other words, I didn't watch the news and didn't watch any TV, and I spent very little time socializing with anybody.

My only social contact was with the people of the Miami lodge, either before or after convocation. For me, at least, these social periods consisted primarily of talking about Rosicrucian matters. This was the time when members shared stories about AMORC and its officers. This was the time where one hears legends about H. Spencer Lewis.

My Rosicrucian Diary

June 13, 1986

Today is my third day without any food, the ultimate consequence of my carelessness. This is not punishment. This is karma, absolute proof of the principle of cause and effect, which confirms the teachings of the Rosicrucian order.

According to this teaching, both the physical aspect of our life and the spiritual aspect must be fed. Only an evil hand could lead a child of God to neglect to feed himself, one of the two pillars of life itself.

This fundamental mistake of self-neglect, which created an obsessive concentration on feeding the spiritual, has created an economic situation from which I am now experiencing three days of extreme hunger.

If I survive, it will be by a divine miracle.

In conclusion: in the future, I will consider a sacred duty to feed myself properly (and I will do that physically and spiritually).

Job Prospect with Grand Counselor

A few months later, I was still driving a taxi in Miami and still an officer of the Miami lodge. I was spending every other day in a motel in Miami Beach because I could not make enough cash to rent an apartment. It was obvious to everyone at the lodge that I needed a job other than driving a taxi. Reasonable or not, members of the lodge viewed taxi driving as reflecting a low social status. Some members' spouses drove taxis, but they concealed that fact from the lodge. In other words, except for me, you would never see someone associated with the lodge driving a taxi, and you would not see their spouses come to pick them up in a taxi.

But I approached the matter differently. AMORC taught that hu-

mility was a good quality, and I was applying the AMORC teaching to the letter. I firmly believed that the humbler I was, the worthier I was to receive enlightenment. So, if the Cosmic made me drive a taxi for a living, according to the teaching just mentioned, I would have to accept that and not be ashamed of it. So when I went to the lodge, I drove up in my taxi and proudly got out of my taxicab. That caused my "loving" fellow Rosicrucians to feel very embarrassed.

For some reason, the idea came to me that I should ask the grand counselor for a job. He was a director of a bank in Miami. I felt the suggestion, because his wife, who was also an officer of the lodge, was one of many people who were "sending" that suggestion to me. These suggestions were probably prompted by the AMORC lodge community's desperate embarrassment at my prominent position as a taxicab driver and my extremely poor wardrobe choices, which were straight out of the Salvation Army.

I resisted the thought for many weeks. My reasoning was plain and simple: if AMORC was not lying about the power of its techniques, I should not need the favor of the grand counselor to get a job. I should be able to apply these techniques to get my green card so that I could receive financial aid, go to school, and get a good job.

After resisting the thought for many weeks, I finally decided that the next Sunday, after convocation, I would ask the grand counselor for a job. While attending the convocation, before the so-called "guided meditation" period, the idea arose in my mind that if the grand counselor of the Miami lodge gave me a job, I would feel so grateful that I would become entrapped forever in the lodge. That was a problem because, by that time, I actually hated the lodge.

During the guided meditation, I found myself unable to concentrate. I saw images of dogs, cats, strange faces, and other incoherent imagery. Nothing quite like that had ever happened to me before.

Almost instantly, I felt that my thoughts before the guided meditation were responsible for the strange images. Something in me had become upset when I started to think about ignoring this potential

position at the bank. Perhaps I was being prideful and insistent, when an important opportunity was right in front of me. Maybe I was defying the good the egregore was offering me.

When the convocation was over, the wife of the grand counselor came over to me and hugged me, trying to uplift me. Now I was in a state of shock. Did she somehow sense that I was making the wrong decision by not asking her husband for a job? Did she know what I had just gone through? I decided that it must be the Cosmic's will that I get a job that way.

But the next day when I was about to take action, it came to me that the grand counselor could not give me a job anyway, because my employment permit had expired and I could not renew it. I had actually become "illegal" five months before the day of the convocation.

Still, I was tormented by the idea that somehow I was missing an opportunity and that my illegal status and other problems could be overcome. I called the grand counselor and made an appointment to see him at the bank where he worked.

I went there on the day of the appointment, but I was sure that the grand counselor could not give me a job, even to clean the bathroom at the bank, because I looked like a disgusting little "nothing." I was sleepless, homeless, and dirty, even though I put on the best outfit I had, the one I had bought earlier from the Salvation Army.

The grand counselor told me that he would check to see what the bank might have for me in the way of a job, but his body language told me that I'd have to find a way to look better before I could get a job at a bank. The truth is that when you are doing AMORC monographs twenty-four hours a day, you do not have any chance of looking any better.

1986

My First Homeless Night

So far I was able to manage to get money to pay for a motel every night because I had a taxi to drive every few nights, at least enough to pay my way. But as I was always living on the edge, I finally ran out

of options one night and didn't have a car or the money to pay for a motel.

I checked out of the motel where I had spent the night and walked from Miami Beach to Miami, on Eighty-Third Street near Biscayne Boulevard, where some Haitian friends of mine lived, hoping they would let me spend the night and get a taxi in the morning.

When I got there, it was clear that they didn't want a roommate, even for one night. It started getting dark outside, so I left Eighty-Third Street and walked to Fifty-Fourth Street on North Miami Avenue. I was not in a hurry, because I knew I was going to spend the night on the street.

There was a twenty-four-hour laundromat where I figured I could sit and wait until 5 AM so that I could go to a taxi fleet and get a taxi to drive for the day.

I was properly dressed and had a bag with toothpaste, a toothbrush, soap, and other basic necessities, including my monographs. I sat at the laundromat from about 8:30 PM onward. People who came in late to do their laundry thought I was waiting either for my clothes to be dried or for a friend. In any case, no one noticed me enough to ask me why I was there.

Later on, maybe at about 11:00 PM, very few people, if any, were coming in to do their laundry. At that point, the laundry became a meeting place for some "ladies of the night" and their pimps. I sat on the bench outside the laundry, listening to their conversations and jokes. I was holding my bag, with all my important possessions, so I did my best to stay awake.

I probably dozed off several times, but I am not quite sure. At any rate, none of them realized that I was, in fact, homeless.

I left the laundromat at about 4 AM and started walking towards the Super Yellow Taxi Station that was also located on Fifty-Fourth Street. It would be open by 5:00 AM, when it began to send drivers out for the day shift.

I walked slowly so that I would get there on time. I didn't want

to attract attention by making it look like I was afraid. When I was almost there, a car stopped next to me, and I heard the car's horn.

A Bold Intuition Validates the Order

To my surprise, the person who had just stopped and honked was an AMORC member. He was a frater from Africa whom I had met at the Miami lodge before.

He was surprised to see me at that time of day, around 4:45 AM, by myself on the street. I replied in a very normal way, pretending that I was just getting off the bus, and headed to the station to get a taxi. He lived in the area and offered me a ride, but I said no, because I was almost there—which was true.

As soon as he drove off, something like a Cosmic voice or an intuitive moment came, and I realized that I had heard or understood the three reasons why I was in such a financial mess. The first was my excessive devotion to the Miami lodge. The second was my refusal to eat red meat. The third was my sexual abstinence.

I was relieved and grateful to the "Cosmic" for coming to my rescue, and I took this as the ultimate proof of AMORC's validity as a spiritual order. I was convinced that once I complied with these three missing pieces, my reward would come. I myself was responsible for not receiving the blessing.

This was an interesting "insight," but fundamentally a kind of fantasy. In fact, it was simply one step forward into further entrapment by AMORC.

Compliance

My extra devotion to the Miami lodge was a fact. I was exactly following AMORC instructions that required service to the lodge. It turned out to be a very difficult struggle. I was convinced that my service to the lodge was a Cosmic calling. I was convinced that the inspiration I had received that morning was also an AMORC spiritual message. My experience in the lodge, in fact, was not really all that positive. I

felt that many of the members were deceiving me with their so-called spiritual insights.

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My Rosicrucian Diary

Sometime before August 15, 1986

Monograph 15, Level 3

In my dream state, I was sleeping in the back of the taxi. I saw my little sister, Marthes, arrive in the car. I jumped up with happiness and screamed in a loud voice, "Marthes!" I woke up and sat up in the car.

My first interpretation was that Marthes might become my companion in my struggle for survival in Miami. Then a second idea came to me: "Go to work so that you can organize your life."

[Author's note: my family did not know of my whereabouts during this period. I was probably living in Miami Beach.]

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My Rosicrucian Diary

August 15, 1986

Monograph 23, Temple Third Level

Oratory Section

While practicing the exercise from yesterday's monograph (monograph 23 of the third level), I saw the image of an ugly face and then a picture of a handicapped man with crutches and another man in a wheelchair.

All during the period of relaxation, I saw other images of ugly faces.

Tonight, I showed my determination by continuing the exercise despite that fact that an inner voice directed me not to continue with it. Something inside me was trying to keep me in ignorance and prevent me from completing an important exercise.

May the Cosmic help me!

.....

My Rosicrucian Diary

August 22, 1986

Monograph 23, Temple Third Level

Oratory Section

We just completed a special exercise which is part of monograph 23, level 3.

This exercise covered a whole day of things to do, another Day of Reintegration. My intention was to finish the day with a period of meditation. But this is what happened as my session drew to a close:

At two different times, I again began to inadvertently and unexpectedly scream loudly. After each of these disturbing episodes, I began the exercise again, attempting to go into deep meditation. Instead of realizing that anticipated state of meditation, I saw the face of a monster, eventually leading me to stop what I was doing altogether.

May the Cosmic help me, because in the following days, I will continue with these exercises.

So mote it be.

.....

Held at Gunpoint

At that point, I didn't feel I had the freedom to stop going to the lodge without missing a chance at getting an important future blessing from AMORC. I was still driving a taxi and staying at the Sunrise Motel in Miami Beach.

I had the night shift, and at around 1:00 AM, I heard another driver on the radio asking for help. I guess somebody was trying to rob him. I knew where he was and started driving in that direction, a good distance away. On my way there, a guy hailed my cab. Given where he was, I would not normally have picked him up. But that night, for some reason that I still don't understand, I did pick him up.

His destination was around the southwest area, not far from the Miami lodge. As we got closer, he pulled a gun, pointed it at me, and demanded my wallet. I was not afraid, and I impulsively put my hand on the gun, but I quickly realized that I was not supposed to do that and let go. For some reason, despite the circumstances, I felt fearless.

He got my wallet, took the key from the engine, and walked away. He made me get out of the car before him. Trying to let him know that he was in charge, I acted like I was afraid.

Although at the time, I had plenty of reason to be afraid, I was filled with calmness and certainty about my survival. Retrospectively, it was a very peculiar, even reckless state to be in.

After he turned down the block, I went back to the car and got on the radio to let the dispatcher know I had been robbed. The dispatcher told me to move away from the car in case the robber came back.

I went to a twenty-four-hour restaurant that was just a block from the Miami lodge and waited for the police to make a report.

When I got home that night, the whole event sunk in, and I became really afraid. I suppose now they would call my reaction post-traumatic stress syndrome.

I told the hotel that I had been robbed and that the gunman had taken my wallet and room key. They gave me a different room. A couple of days later, as I was in Miami Beach with a lady I had met, the thief walked passed and kind of bumped into me. Almost instinctively I knew that he was trying to see whether I could identify him. I made it look like I didn't recognize him, because I knew he could easily have killed me.

I realized that, given the danger of this man's potential murderous intentions, I needed to get out of Miami. But as an officer at the Miami lodge, I was afraid to abandon my duties. Nothing would be worse than offending the egregore, one of the most successful phobic beliefs I had ingested from my indoctrination. After all, I was now the guardian of the lodge, a position with a one-year term of office. Leaving this position could be a major offense.

The following Sunday, as I was driving to a lodge convocation, I stopped at a gas station on the corner, about fifty feet from the lodge. As I was putting gas into my car, I saw the thief waiting at a bus stop. I called the police using a public phone, because the car I was driving didn't have a radio.

By the time the police came, the thief had already taken the bus. I didn't make note of the bus number because I didn't want him to know that I had seen him. Fearless before, I was now greatly moved by fear.

This was the Sunday, if I remember correctly, that Soror Gonzales asked me whether anything had happened to me. I thought that she must have had some mystical power, but, in fact, I found out that her fellow Cubans who drove taxis had told her about the incident.

God was indeed helping me to leave the Miami lodge, but I was still "stuck," restrained by the Rosicrucian order.

Reading the Monographs on Foot

I checked out of the Sunrise Motel in Miami Beach. My taxi had been taken from me the day before, and I had not one penny left in my wallet. I went to the motel's front desk and told the manager I did not have any money to pay. At that point, I was two days behind.

I gave him the key. I told him I will come back and pay you. He told me you do not have to come back to pay.

I had stayed in the motel many times since I had been driving taxis, and I had never had any problem paying my bill. Maybe this was why he let me go. So with one little bag on my back containing a toothbrush, toothpaste, and some underwear, I left.

Also in this bag were a few monographs, so that I could practice the daily exercises, and some new monographs to study. My other belongings were in a storage room. So I started walking toward North Miami Beach. There was a taxi base there that I had driven for in the past, and I was hoping that they would give me a taxi to drive.

I walked because I didn't have any money to take the bus. While walking, I was brainstorming, trying to figure out which part of the

AMORC teaching I was not doing right. According to these monographs, if you practice the Rosicrucian teachings and follow the given instructions, things should go well in your life. Things had been going very badly in my life. Since AMORC's teaching could not be wrong, I felt that it must be that *I* was doing something wrong.

With these thoughts, I kept on walking. But after passing the draw-bridge, the idea came to me as to what exactly it was. So I stopped on the side of the bridge and pulled out a monograph from my bag and read it. What I read confirmed that I was exactly following the instructions given in the monographs.

In an almost intuitive way, the idea came to me that the AMORC monographs themselves were my handicap. I was convinced that I had indeed uncovered the truth. But for reasons unknown to me at the time, I did not make any decision to stop studying the monographs.

So I continued to walk toward the taxi base. When I got there, they didn't give me a taxi to drive. In the past, I had worked for them, and didn't pay on time, even though my balance with this base was zero. So I left, not knowing where I was going or what to do next. Then I started walking toward the airport.

About one block after I started walking, a taxi stopped near me. It was my friend Louis from Haiti. He picked me up and asked where I was going. I made up something so that he couldn't figure out that I was homeless.

I asked him whether I could have a shift in his car. Taxi drivers often take a co-driver when they have a taxi full-time. He said no. His wife knew how unreliable I was and probably told him never to share a taxi with me. So he took me to the airport, where I looked for a taxi to drive.

My Rosicrucian Diary

September 4, 1986

Monograph 20, Temple Degree Eight

I have made an important decision. I am going to stop taking a precommunication class so that I can pursue a course in sign language.

Do you recall the earlier vision I had, when I saw someone with a prosthetic leg and believed that was a Cosmic message to work with the handicapped? Perhaps this is the direction I should go in.

Civil Unrest in Haiti

In 1986, I was in Miami International Airport in a taxi holding area, waiting for my turn to go to the terminal to pick up a customer. The waiting usually lasted two, sometimes up to four hours.

During these waiting periods, most drivers used the time to socialize with each other, play cards, and talk about current events, mostly politics. I usually spent my waiting period reading AMORC monographs, meditating in the car, or practicing AMORC exercises.

One day, while walking past some drivers who were talking about politics in Haiti, I stopped. They were talking about the fact that Haiti was in turmoil, and that if Baby Doc Duvalier did not leave Haiti, the nation would fall into civil war.

Unrest in Haiti had been going on for a few weeks. The problem for me was that I had no TV and no knowledge of any current events. My whole personal life was rooted in AMORC literature and practices.

This type of isolation from even mass media is not unusual in cults that are more or less isolated from the mainstream of daily life. But how about cults whose members have jobs, are not supervised by

cult overseers, and do not occupy themselves with cult activities every day? What was wrong with me? Why didn't I listen to the news?

Information is the fuel we use to keep our minds working properly. Deny a person the information he requires to make sound judgments, and he will be incapable of doing so. People are trapped in destructive cults because they are not only denied access to critical information but also lack the properly functioning internal mechanisms to process it. Such information control has a dramatic and devastating impact.

In many totalistic cults, people have minimal access to non-cult newspapers, magazine, TV, and radio. This is partly because they are kept so busy they don't have free time. When they do read, it is primarily cult-generated propaganda or material that has been censored to "help" members stay focused.²

In a sense, just like the more conventional cult, which had the overseers, the daily responsibilities, and the strict censorship rules over reading and media, I was too busy and too committed to become part of the world. But now the world was facing me, and I could not ignore it.

At that moment, I asked myself, "What am I doing to get my mother, brother, and sisters out of Haiti?" Then, almost like turning a light switch on, an idea came to my mind. I thought, "The Cosmic has kept me away from the news of civil unrest in Haiti so that it can protect my family. It doesn't need my help."

A feeling of gratefulness pervaded my mind, and I went to my car and continued to read and practice my AMORC exercises. AMORC is not only expert in reframing everything in life but expert in teaching members to do the same thing for themselves. After they've been indoctrinated, members also become expert at reframing events in their lives in a way that makes AMORC and its teaching look good.

My Rosicrucian Diary

December 10, 1986, 2:00 AM

I've decided to end my affiliation with the Miami lodge.

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My Rosicrucian Diary

December 11, 1986

Another Level of Revolt

Last week I did not do the monograph because I did not have enough time.

This week, more specifically, I read a pamphlet but decided not to read the actual monograph. The night before I was supposed to read it, I had a lot of negative thoughts regarding pursuing it in the morning.

My Rosicrucian Diary

December 25, 1986

Preliminary Monograph of the Ninth Temple Degree

Tonight, I am back in front of a mirror.

God has guided me, and I have improvised a little sanctum in my room, using for the first time a hermetic cross and special ceramic candleholders.

I received a certain satisfaction from the meditation, a satisfaction that came after a long period of testing. The period of testing was so hard that I was almost certain that I was going to lose my AMORC affiliation.

After a long period of in and out of a temporary motel room and homelessness, I am now living in Little Haiti.

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My Rosicrucian Diary

Date Unknown

Monograph 21, Third Level

I just finished monograph 21, third level.

This was a day of confession. I was overcome by sleep, but I forced myself to continue. I became strongly tempted to use some very foul language about my situation with AMORC, but I forced myself not to vocalize anything negative.

May the Cosmic forgive me and protect me.

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My Rosicrucian Diary
February 11, 1987

I was supposed to practice a mystical exercise three times per day for three consecutive days. But I forgot to do the exercise.

At one point, I felt that I had received a Cosmic message that I had forgotten to do the exercise because I had ignored the needs of my physical body.

But deep inside, I knew I did not ignore my physical needs by choice. I was completely controlled by AMORC and was too busy complying with its demands to drive my taxi and make enough money to buy food.

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Days Are Numbered at the Lodge

During one of my last days of association with Miami lodge, I arrived before everyone else, waiting to attend a convocation.

By then, I was the lodge guardian. The role of the lodge guardian was to screen people before they were admitted to the lodge, by validating their membership cards and sometimes, if necessary, asking them to provide a password.

I usually came to the lodge with my taxicab, which I parked in the lot, a matter that embarrassed the members of the lodge. I still was poorly dressed in Salvation Army clothes, working on very little sleep. At the time, I had two full-time jobs: driving my taxi and studying and practicing Rosicrucian teachings.

That particular day, also as usual, I was very hungry. Everyone was coming with food that day for a social event that was going to take place after the lodge convocation. As some of the members were tasting the different foods to be served at the party, I stepped into the room and asked whether I could join in sampling the food.

They served me some food, but from the corner of my eye, I picked up that they were gossiping about my being hungry. Something in-

side me told me that this place had nothing to do with the values of the so-called great white brotherhood or even the more common concept of brotherhood promoted by AMORC, and I knew that my days in this lodge were numbered.

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My Rosicrucian Diary

March 20, 1987

Monograph 3, Ninth Temple Degree

I just finished answering the exam questions at the end of this monograph.

While answering the last one, I could not keep myself from screaming out loud painfully. I have concluded that AMORC, on some arcane level, is getting rid of me, kicking me out of its egregore.

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How I Got to New York from Miami

I was at the end of my rope in Miami. I was driving a taxi, and my taxi license was due to expire in three months. I had an employment permit that was given to me by Immigration and Natural Services (INS) under the Haitian/Cuban refugee program.

Immigration does not renew this type of permit. At least, they would not give you a new one because it was really only a stamp that they put on your I-94, which is an immigration document allowing you to visit the United States. If you lost your I-94, you were just out of luck.

Well, as fate would have it, I lost mine. I thought that it had happened when I was moving from motel to motel. So I couldn't renew my taxi license, and I couldn't get a job either, because I wouldn't be hired if I didn't have an employment permit.

One month earlier, one of my good friends from Haiti, Guenise Raphael, who was living in Boston, came to visit her sister in Miami.

When I saw Guenise, she suggested that I should consider going to New York, where I might have a better chance of getting my green card. I told her that I thought that was good advice.

When Guenise was leaving Miami for Boston, she gave me a very nice clock, a souvenir of Miami she had bought, and told me to bring it to her when I came to New York.

Two weeks before the expiration date of my taxi license, I left Miami and flew to New York. I had only about a hundred dollars in my pocket. In my luggage, I carried two or three sets of clothes that I bought from the Salvation Army. I also had two large traveling bags filled with my most prized possessions, five years of AMORC monographs, and every piece of correspondence that I had ever received from the AMORC order.

TWELVE

Rosicrucian Adventures in the Big Apple

In July 1987, I left Miami and went to New York. It was my first time ever in New York.

Before I left Miami, I had become friends with a New York taxi driver named Delano, a fellow Haitian who was thinking about moving to Miami. We became good friends, and I showed him around Miami. In gratitude for my interest in his prospects, he invited me to stay in his house if I ever came to New York.

I took him up on his offer and wound up staying at his home in Brooklyn. He quickly had me change my driver's license to a New York driver's license.

Without an employment permit, there was only one type of job I could do in New York, driving a gypsy cab. After about a week in Brooklyn, I was driving one.

At the time of my flight, my mother was on her deathbed, having been diagnosed with cancer. I cried every day about not being able to visit her. I was still convinced that if I could only practice the AMORC principles perfectly, I could send a "treatment" to my mother, and the Cosmic would heal her.

So it is no surprise that I fell back into the cycle I had been in when I lived in Miami, practicing the Rosicrucian exercises twenty-four hours a day. Healing my mother would be the ultimate test of the AMORC teachings.

By then, I had left Delano's house and was renting a little room on my own. But my landlady soon got upset with me as I again became so focused on the AMORC teachings that I was not taking care of my financial obligations.

I was aware that I was slipping into poverty again. I was aware of the amount of time I was putting into these teachings. And what was really happening? Very little that would seem like a spiritual blessing.

For a brief moment, this time seriously, I began to think that maybe it was not me but something was wrong with the Rosicrucian ideas that diverted my energy and time away from practical matters. This thought became so strong in my mind that I actually sent a letter to AMORC in which I resigned from the organization. This was the first time I had taken any constructive action upon my doubts.

During that same period, the owner of the gypsy cab I was driving took the cab away from me because I was falling behind in paying the rental fees. I was working so little that I could not pay either my rent or the cab fees. My landlady locked me out too, that very day.

I spent the next night sleeping in a park on Eastern Parkway. I slept on a bench, and I saw or heard the many ladies and men of the night come in and out of the park. I meditated many times during the night.

In the morning, a miracle came my way. The idea came to me almost like my first homeless night in Miami. It came to me, suddenly, that I had become homeless in New York because I had separated myself from the egregore of AMORC by my resignation three days earlier.

An egregore is a divine thought form, rooted in the Cosmic, which supposedly gives substance and strength to the physical manifesta-

tion of an occult organization such as AMORC. In the language of my thinking back then, by separating myself from the AMORC thought form, I had brought upon myself the negative karma of homelessness.

At that moment, I forgot my many homeless nights in Miami and the futility of practicing AMORC's teaching there as well. Desperately grasping for straws, I felt suddenly blessed by receiving such an enlightening message about my foolishness in leaving AMORC. I promised myself that I would be smarter in the future and never leave the great protective umbrella of the AMORC egregore.

Such is the amazing power of cult teachings when one is fully in the grips of the cult personality. Such distorted thinking has occurred to thousands of cult members when attempting to leave their organization. In AMORC, the loss of connection to the AMORC egregore was my main fear, and it was upon me now.

I quickly went to the place where my luggage was, wrote another letter to AMORC that asked them to ignore my previous resignation, and put the letter in the mail. So, again, I put myself in bondage to AMORC, chained to the egregore with no way out.

As Steven Hassan says:

The most powerful technique for emotional control is phobia indoctrination ... People are made to have a panic reaction at the thought of leaving: sweating, rapid heartbeat, intense desire to avoid the possibility. They are told that if they leave they will be lost and defenseless in the face of dark horrors; they'll go insane, be killed, become drug addicts, or commit suicide. Actual talks of such cases are constantly told, both in lectures and in hushed tones through informal gossip. It is nearly impossible for an indoctrinated cult member to feel he can have any security outside the group.

When cult leaders tell the public, "Members are free to leave any time they want; the door is open," they give the impression that members have free will and are simply choosing to stay. 'Actually, members may not have a real choice, because they have

been indoctrinated to have a phobia of the outside world. Induced phobias eliminate the psychological possibility of a person choosing to leave the group merely because he is unhappy or wants to do something else.¹

Still I had to face the fact that the teachings weren't really working in my life. I then came to another interesting conclusion: the problem was my refusal to cut my ties to the Catholic church.

According to my new conception about my cosmic misdemeanors, stimulated by AMORC's claims to exclusive spiritual authority, I was "stuck" in non-manifestation hell because of the religious beliefs I had held earlier in life.

As mentioned before, AMORC creates distance between members and their church, even though AMORC claims that one of its principles is for members to be involved in a church in their community. At this time, it was obvious to me that this was the moment when I believed I had matured enough to realize that a true Rosicrucian had to make a choice.

The original principle, advocating members' church involvement, seemed to me more to create political cover than for reasons that genuinely supported this type of involvement by the member. After all, the Rosicrucian order was, in its own way, revolutionary in its claims and could be subject to persecution if it outwardly attacked the church. That is why it probably had to outwardly suggest church membership to its members, particularly before they came in or at early points in their membership. They needed political cover.

Also, AMORC is a membership organization. It is much better, for the sake of recruiting and maintaining members, that church affiliations, which are often family and community connected, should not be conspicuously challenged. If challenged, that would alienate the new members' family and friends, also potential recruits for the organization.

So I began to create in myself a profound separation from the

Catholic church. In fact, I began to blame the church for everything that had gone wrong in my life.

I was convinced that once I mentally broke from the church, I would finally gain the blessings of the Rosicrucian masters. The urgency to finally and definitively make this break was even greater when I realized that my mother was dying.

While my mother was dying of cancer, she was crying day and night asking whether she would have a chance to see her Pierre, her son, before she died. She was asking whether anyone knew my whereabouts, and no one could actually tell her where I was.

I, on the other hand, was going through a homeless experience again, this time in Brooklyn, New York. I was crying day and night, asking the Cosmic to give me the courage to accept, without complaint, this ultimate test from the egregore of AMORC. I believed that if I kept my faith, the God of AMORC would eventually give me the knowledge to remotely heal my poor mother.

I'd told myself that I had better move quickly to free myself from church beliefs so that I could obtain the promised spiritual enlightenment and be able to successfully apply AMORC's distance-healing treatments on my mother. Unknown to me, while I was going through much of this convoluted thinking, my mother was already dead.

The sad reality was that my sister wasn't able to inform me of my mother's passing because she didn't know exactly where I was living in New York. Furthermore, because my sister thought that I had become wealthy by driving a yellow cab in New York, she thought that I had literally abandoned my mother.

When I eventually received the letter from my sister telling me that our mother had died quite a while ago, I was so speechless that I could not even cry.

At that time, something switched off in me, and I began to blame my sisters and brother. Were they completely forgetting how I had helped them when I could? Did they have to assume that I had aban-

doned them? Didn't they realize that my lack of providing for them might be based on my own lack of finances?

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My Rosicrucian Diary

September 9, 1987

After a long period of not studying any monograph, Divine Grace has permitted me to begin again.

I also realized that it was a mistake to stop my relationship with the Miami lodge. The sooner, the better, I will recommence my activities in a Rosicrucian lodge to continue our beautiful lessons and our beautiful experiments.

May the Cosmic help us!

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My Rosicrucian Diary

December 30, 1987, 1:00 AM

Monograph Number 13, Ninth Temple Degree

I just studied Monograph 13, ninth temple degree.

As I was about to fall asleep, I again saw one of those unpleasant, monstrous faces.

This was exactly why I stopped studying these monographs about July 1987. I hope that one day I will be able to understand why I have these terrible experiences.

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My Rosicrucian Diary

February 4, 1988

After writing that last line, I left my house to drive my gypsy cab down the streets of Brooklyn all day.

I do not know why I was forced to go back home to redo the monograph thirteen, ninth temple degree. After all, I couldn't finish it anyway. I guess I would classify this incident under the category, "Duty comes first." Despite my attempt, I lost the fight.

First, let me declare that all is well.

I studied the monograph completely. Still, I could not get over feeling used and enslaved. I went through a period similar to this one when I began the first monograph of the ninth temple degree in Miami, Florida.

Anyway, I've done my duty in studying this monograph, even though it was, I guess, a somewhat shallower study than I wished. Oh well, I'll review this monograph again on Sunday—God willing, correctly.

May the Cosmic be with us.

1988: Lenora

I came to realize that my financial condition was a serious impediment to my marrying a Rosicrucian.

Somehow, Almighty God inspired me talk to someone outside of the AMORC lodge, someone who was not a member of the lodge. This was Lenora, a single mother of two boys. She was from Philadelphia and was three months pregnant.

We went out on a date, and the next day I asked her to marry me. She said, "I need some time. I just met you." I went to her house and met her boys. She was having problems at the place where she was living. I asked her to move to my place. We sent the boys temporary-

ily to her father in Philadelphia, to give us a chance to organize ourselves.

The day after I met Lenora, she discovered the AMORC aspect of my life. I had gone inside a closet in my little apartment and started singing, "Om."

In AMORC, we used this sacred sound as a preparation for meditation. Lenora and the boys never heard of anything like that, and they thought I was going crazy. When I came out after my meditation, I explained that I was a Rosicrucian and that I did a lot of meditation.

Lenora and the boys were quite curious, and given that I am a very persuasive person, they began to believe me when I told them how valuable an organization AMORC was.

Soon, we got into a fairly stable regimen. I drove a gypsy cab, and Lenora worked as a cook. For three months, my life became somewhat stable. I didn't go to a lodge during that time, but I continued to practice the AMORC exercises.

Despite that, Lenora became very concerned about the amount of time I was spending on reading the monographs and meditating. There was, indeed, a financial consequence for my misspent time, for Lenora found herself paying most of the rent in the basement where we were living.

At that point, my AMORC personality, developed in relationship to the order, began to overtake me, and I began to think I should have been living with a Rosicrucian. After all, if I were living with a Rosicrucian, my companion would not be complaining about the time I spent reading AMORC monographs.

I then decided to go back and attend lodges in Manhattan (the New York City Lodge). I sometimes used Lenora's money to put gas in the gypsy cab to go to the lodge, and of course I was meditating so that I could find a Rosicrucian who wanted to marry me.

I asked Lenora to move out, but she could not leave because she

didn't have a place to go. So she slept on a mattress on the floor, and I slept on the bed.

One night I went to the lodge to attend a convocation. After the convocation, I drove by a take-out Chinese restaurant and bought some food.

I went home and ate my dinner without sharing it with Lenora, who was sitting right next to me. When I finished eating, something inside of me told me that I had been very selfish in not sharing my food with her.

I then said to her, "Lenora, I am sorry. What I just did was not me." I gave her a few dollars and said that we would go and get some food for her.

She took the two dollars from me but told me she would not buy food with it. She told me she had just seen an advertisement for an employment agency in Manhattan, which was hiring people. She was going to take the two dollars to take a subway to that agency. I really did not believe her when she said that.

The next morning, she woke up at 5:00 AM and went to that agency. That same day, they hired her as a cook. The very next day, the owner of the gypsy cab took the car from me because I was falling behind in payments. I had spent too much time meditating and not enough time driving, a pattern that for years had constantly affected my ability to survive.

Lenora said she would ask the manager of the temp agency to give me a job, even though I did not have an employment permit. She took me to the agency, and they hired me immediately. That was the first time I'd had a regular job since 1984.

By this time, we were both working and seemed to be doing much better together, and I stopped my endless search for another prospective wife. In fact, I began to seriously again ask Lenora to marry me. But now Lenora hesitated and would give me no clear answer. She still thought I was spending too much of my time with the AMORC monographs rather than communicating with her or even working.

Finally, she decided one day that we would go to City Hall and get married.

So we went first to Manhattan to pick up our paychecks from the agency, and then to City Hall in Brooklyn. But when we had almost arrived at the train station near City Hall, she changed her mind and said she didn't want to get married any more. She later told me that the reason she changed her mind was because I had been reading an AMORC book on the train and didn't pay any attention to her.

That was true. I was reading an AMORC book as I always did on a bus or a train. I read constantly, whenever I could, because I believed it gave me more spiritual "power," a power that Rosicrucians were able to acquire and strengthen through their practices and studies.

Lenora's actions increased my desperation, and I didn't know what to do. I went home, and the next morning we both went to work as usual and continued our routine.

I kept on meditating everywhere I could—on the job, in the train, on the bus, and so on.

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My Rosicrucian Diary
February 15, 1988
Monograph 18, Ninth Temple Degree

I just reviewed a monograph originally studied on February 11.

Yes, I was overcome by sleep, but the Cosmic has permitted us to finish the study of this monograph.

At this point, I am studying the monographs Thursday, reviewing them on Sunday, and doing the exercises during the rest of the week. This includes reading the monthly bulletins, quarterly publications, and keeping a kind of dream diary.

I am such a busy little Rosicrucian; I have very little time to drive the taxi or to sleep.

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My Rosicrucian Diary

March 9, 1988

Monograph 21, Ninth Temple Degree

I spent a whole two hours fighting against sleepiness to study this monograph. Finally, I gave up and went to sleep. I'll restudy this monograph tomorrow night. I'm too likely to be too tired tonight. I also think that the vibratory condition of our room is a factor in my prematurely falling asleep rather completing my study of the monograph.

May the Cosmic be with me.

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In New York, I came upon one of my long-time friends from Haiti, Sky Toussaint. Sky and his brother, if you remember, helped me get my first job in Florida. Sky was looking for a room to rent. I introduced him to the owner of the house where I was living in the basement, and Sky rented the other empty room in the basement.

Soon after he moved in, he met a single mother of two children who moved in with him. So now it was four of us in the basement. Sky didn't have his green card, either.

We talked about his marrying his roommate and my marrying Lenora. One day, Sky and his girlfriend took Lenora and me with them to City Hall to be witnesses at their wedding. They got married, and we went home, bought a bottle of champagne, and had a little celebration in the basement where we lived.

After the celebration, I went to my closet and meditated. I thanked the Cosmic because I thought that my mystical power had made Sky's girlfriend marry him. A reasonable person might think, "What kind of nonsense is that? What did Sky's marriage have to do with my mystical power?" The fact is, as a Rosicrucian, you think you are in charge of the world. You think you can influence world leaders in their deci-

sion-making processes. In fact, you think you can influence *anyone* in their decision-making processes.

Sky applied for his green card and was approved. Lenora, at that point, felt sorry for me. She decided the moment had come.

I was still spending much of my time meditating and studying monographs rather than working. I could not afford the ring, so she bought the ring, and we went to City Hall in Brooklyn and got married on May 9, 1988. Eventually, later, we were blessed with a baby daughter, Katherine.

Important Notes

When I finally obtained my green card in May 1989, I was very grateful to the Cosmic and took it as proof that the AMORC principles work. I forgot the confusing experiences of homelessness, poverty, and loneliness in Miami and in New York. I justified these negative experiences by blaming myself.

I basically concluded that all these AMORC teachings were right and I was on the right track. Now, extremely grateful about the green card, I promised to myself I would do everything according to the "letter of the law," as prescribed by AMORC, so I could continue receiving AMORC blessings.

I didn't even take a moment to reflect on how I had been forced to give up on my mother at such a crucial moment in her life. At one point, the idea of my mother's painful death came to mind, but the cult personality quickly took over. It provided me with the idea that my mother's death at that time was actually a result of AMORC's blessings. Otherwise, I told myself, she might have lost her mind.

Again, I fooled myself into believing this last thought, and I expressed gratitude to AMORC. When I left AMORC in 2004, I was able to reflect on the fact that this thought was a result of the AMORC indoctrination process. As a matter of fact, my abandoning my mother to serve AMORC could actually have made her lose her mind.

September 1989: College Entrance

One week before I was scheduled to start college, I was fired from my job. Lenora had to lend me money out of her paycheck to buy my first books. When I received my first loan disbursement check, I paid her back.

I had work/study as part of my financial aid package. The office sent me to the chemistry lab to work with the lab technician. I quickly learned to prepare the lab for the different classes. I'd had a good three years of chemistry back in Haiti (in engineering school), and in spite of eight years away from any academic environment, I was catching up quickly.

My declared major in college was mathematics. The reason I choose math instead of engineering was because of an experience I'd had during my third month in Miami. I was practicing a mystical exercise where you write out where you came from and arrive at certain conclusions about your own life.

I now know that psychiatrists give people this type of exercise. When I was doing it in 1983, I had never heard of it. Because AMORC emphasizes the antiquity of its knowledge, I thought this exercise was one of those special ones that AMORC was passing on to members, we who were specially selected people. I therefore took it very seriously.

Of course, from AMORC's Rosicrucian perspective, the masters are always watching everything you do. So I was sure that the determinations I made about my life following this exercise were communicated to me by the Cosmic and/or by its invisible masters.

One of the conclusions that came up out of this project was that I should cultivate my aptitude in math. So I took that as a message from the masters that I must study math instead of engineering.

When I started college, my reasoning went like this: "If I do everything that the egregore wants me to do, I won't delay my success in life."

Remember, at this point, I was convinced that it had taken six

painful years to obtain my green card because I hadn't fully complied with the AMORC teachings. So, in compliance with my concept of the dictates of the egregore, I decided to go through the college program in four years, take a bachelor's degree in math, and then get what the Cosmic has prepared for me.

One morning, while working at the chemistry lab, I was on break. I thought, "Why am I wasting my time in the chemistry lab? It's smarter to take some extra student loans and take some more math classes so that I can finish more quickly." I quit the work/study, and I took some more SLS loans.

To give myself more exposure to math, I got a part-time job in the math lab. I did a lot of math tutoring to supplement my financial aid package. I was still spending a lot of time reading AMORC monographs and practicing AMORC exercises.

When I got to my sophomore year, Lenora told me that the city was giving an exam for people who wanted to work for the traffic department and asked whether I wanted to take the exam. I told her no. She tried to convince me that I could get a job working for the city and go to school part-time. I refused. I told Lenora the Cosmic wanted me to study math and finish quickly to get its blessing. Lenora got tired of my AMORC non-sense and kicks me out of the house exactly as she took me (with one clothes on my back). I spent that night in a dirty YMCA room in Queens. I only had \$45 in my saving account. With the help of a friend I was able to find a room and bought some clothes the next day. I made arrangement to visit my daughter through her godmother. Lenora and I were divorced before I graduated from college.

My Rosicrucian Diary
October 8, 1988

I am trying to close the gap in my monograph study by taking on two monographs per week until I'm caught up. Today, I tried to meditate on the exercise in monograph 5, tenth temple degree.

Again, I started seeing the strange monster face I had seen before. I may have to go to the lodge so that I can peacefully enter the meditative state and practice these exercises.

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My Rosicrucian Diary
October 22, 1988
Monograph 9, Tenth Temple Degree

I finished reviewing the monograph and successfully entered the meditative state for a short period of time. I realized how beautiful it felt to be there again.

Hopefully, when I get my employment permit, I'll be able to rent an apartment that will give me enough space to create a decent sanctum. Then I can go back to school and go back to practicing my mystical studies.

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My Rosicrucian Diary

April 1, 1990

Monograph 62, Tenth Temple Degree

One of the exercises of this or the previous monograph teaches you how to breathe a certain way before you fell asleep.

The exercise effectively forced me to pay attention to AMORC even in bed with my wife. No space is left in life for anything else but AMORC.

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My Rosicrucian Diary

June 23, 1990, 9:25 PM

Monograph 71, Tenth Temple Degree

After a short and superficial period of contact with the celestial sanctum, I sat in my chair, closed my eyes, and began to pray. I was asking the universe to protect my family in Haiti when I suddenly had a vision of my little sister in a wedding dress.

I now believe this was a profound perception of the future, and I record it here for verification.

[Author's note: my sister Marthes did not get married until 2003.]

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One day, I was practicing an exercise from the oratory when two mathematics students from my college came to my mind. Both of them were then teaching math in high school. Prior to this meditation session, I had run into a Haitian guy I knew who also used to study math at the university but transferred to the engineering program at a

different school. During the session, I began to think that it was likely that I would wind up teaching high school math like my friends.

I hated the idea and began to get depressed. But then, a moment later, it seemed almost as though an inner voice was telling me about a student I knew named Michael who studied math at school but didn't have to teach. He currently works for an actuarial firm. The voice then pointed out how a lady I knew who recently graduated in mathematics had gotten a job with IBM.

My impression was that the idea about the lady came from my own voice, the voice of reason, but the idea about Michael was an intuitive idea or one given to me by a master.

By the time I got to my junior year of college, I had started observing that I had a hard time staying focused when attending a class. My inability to concentrate was so bad that after attending a class, I had to go home and restudy the material on my own.

It became so hard that I thought maybe I had some kind of brain tumor. But I couldn't go to the doctor because I didn't have health insurance. I concluded that although I might have had a brain tumor, AMORC was keeping me from having the means to visit a doctor so that I could learn to have more faith in the egregore to take care of my health problems.

I finally concluded that I had to meditate more and practice the AMORC exercises more, so that AMORC could continue to take care of my health problems and give me back my ability to concentrate.

Now I realize, from reading books about mind control organizations, that various indoctrination techniques of AMORC may have been what messed up my brain.

In spite of all these internal problems, I was able to graduate magna cum laude (GPA.3.50) with a bachelor's degree in mathematics.

THIRTEEN

The Cherished Gift of Liberty

There is a time when we must sometimes give up our precious illusions and overpriced fantasies about our lives. We must then come to grip with hard-core reality. But sometimes, however painful it may be, facing the truth about ourselves is God's most gracious gift to us, especially when facing ourselves and our personal truth can give us freedom.

As my story draws to an end, you can see how my protean self refused to die, allowing me no peace of mind until I could find the cherished gift of liberty.

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My Rosicrucian Diary
May 23, 1993, 9:00 PM

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Unexpectedly, I sat in prayer and tried to make contact again with the celestial sanctum. It's been a long time since I've been able to enter into a meditative state.

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My Rosicrucian Diary
June 30, 1993
Monograph 22, Eleventh Temple Degree

I read the whole monograph. For the last two weeks, I've been perceiving a kind of shadow. At first I thought it was probably the effect of impure thoughts. Tonight, it came to me that this might be the result of a new development in my visual perception.

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Having read my June 30 entry, you might not be surprised to realize that this was a period where I began to have serious, more straightforward doubts about the entire AMORC promise.

At this point, I lived in Cambria Heights in Queens, and I had to commute to Manhattan to drive the taxicabs. That was the only work I could get. I would get to Manhattan from my home in Queens by a combination of buses and trains. I would sometimes spend as much as eighteen hours a day just to earn \$15 or \$20, because of the ridiculously long commute.

Still, what else could I do? I had to make some kind of effort to

pay my rent and buy food, and at that point yellow cabs were the only jobs I could get.

The Connecticut Interview of 1993

After graduating from college in 1993, I could not find a job and didn't have a place to go. I told the owner of the house in June 1993 that I would be leaving right after graduation.

I then applied for a summer job in New Jersey at a home for the blind. They were interested in hiring me full-time. I was hesitant to sign up full-time, but we set a date for me to begin the position.

As the starting date got closer, the owner of the house asked me whether I was going to the job in New Jersey, because I had already told her that I would vacate the apartment in June. I said yes. She said that I didn't have to do that. I decided to cancel the job offer in New Jersey and wait for the "Cosmic job."

One of the programs I applied for at the time was at the University of Connecticut's actuarial science graduate program. A letter came two weeks after I had canceled the New Jersey job. The letter invited me for an interview for the job of housing manager on campus.

I jumped when I received the letter, thinking that this was the Cosmic blessing I was waiting for. I went for that interview in a state of complete delusion, thinking, "This is already done." The interview itself was, in my mind, proof that the Cosmic really was fulfilling its promise. Of course, I didn't get the job because I had absolutely no experience in management. My only job experience was tutoring math and driving a taxi. I went back home after the interview with high expectations, not because I had interviewed well but because I believed that that was the job sent to me by the Cosmic.

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My Rosicrucian Diary

February 19, 1994

Monograph 26, Eleventh Temple Degree

I often have the impression that somebody is standing near me. I turn my head, and I see nothing. I started to have the impression that it was the effect of the impure thoughts that were occupying my mind recently. Owing to my study of this monograph, I am coming to think this may actually be a manifestation of the Cosmic masters.

Also, somewhere in the monographs, it says that the Cosmic assists the student in its marvelous works.

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My Rosicrucian Diary

April 20, 1994

Monograph 35, Eleventh Temple Degree

I am writing this in Greenville, Mississippi.

Here is the answer to question number 1 in the personal exam:

The idea of a modern messiah is not attractive to me. It is clear to me that hell or heaven is on earth.

My freedom will come when I have paid my debts from the past. I am not counting on any messiah to free me from the consequences of my mistakes.

Here was my answer to question number 2:

By avoiding making mistakes that could force me to return to Earth in a new life, and by paying my debts for my past mistakes without getting discouraged, I am working to establish the welcoming path to the messiah.

[Author's note: when I wrote these lines in August 1994, I was going through a very painful moment of my life. I was waiting for September to start a new job that would be paying \$20,000 per year, and my student loan was about \$40,000.]

My Rosicrucian Diary

April 3, 1996

Monograph 71, Eleventh Temple Degree

We have a mirror and candleholders for our study.
So mote it be.

[Author's note: at this point, I had been in Mississippi working for an insurance company since January 2, 1996.]

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My Rosicrucian Diary

June 20, 1996

Monograph 80, Eleventh Temple Degree

After drinking a charged glass of water, I saw an aura in the mirror around my head. The aura on the right side of the head is a little bit larger, like the colors of a rainbow. The perception of the color is not very clear.

I had a feeling of gratitude towards the Cosmic today, and one day I will be given the privilege to go into a state of meditation once again.

[Author's note: at this time, I was waiting for the results of my third exam with the Society of Actuaries. As a matter of fact, two weeks later in July, I received the results. I passed my third exam.]

I was now on the path to gain true financial freedom. In a sense, getting pulled into observing the aura felt like a kind of entrapment to me. That is, it encouraged me to spend more time with the Rosi-

crucian monographs, and through them, I would lose touch with the practical methods for achieving my highest goal, financial freedom.

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My Rosicrucian Diary

July 4, 1996

Monograph 82, Eleventh Temple Degree

Finally, I have my sanctum. This is really the first time since 1982, when I lived in Haiti. As a matter of fact, now I have my own apartment. My fiancée lives three hours away.

[Author's note: My fiancée and I only saw each other on the weekends. During the week, I was still the same busy little Rosicrucian, studying the monographs and practicing my exercises. Yes, even then.]

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My Rosicrucian Diary

December 12, 1996

I am waiting for my next monograph to arrive from the grand lodge. Tonight, I spent a few minutes listening to Rosicrucian sanctum songs. They made me feel very peaceful. I clearly realize that negative thoughts always weigh against the peaceful life.

I will try hard to have a permanent home sanctum. I conclude, for the first time, these writings by the word,
Amen.

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My Rosicrucian Diary
January 2, 1997

I am just a few days away from the end of this insurance job in Mississippi.

[Author's note: this was rather a secular entry. I remember, around this time, I read the message of the grand master in my sanctum, probably his year-end message. A few days, later I resigned from my job. Then I was out of a job and living on credit cards. I moved to Atlanta, Georgia, continuing to live on credit. This was a period when I had high hopes and thought everything was going smoothly.]

I was now working as a cashier in a parking lot. Also, I worked for one week as a security guard. Both were minimum-wage jobs, paying \$6.25 per hour.

My Rosicrucian Diary
March 17, 1997
Monograph 99, Eleventh Temple Degree

I lose more and more interest in the study of these monographs because I do not see their practical value.

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My Rosicrucian Diary

April 3, 1997

Monograph 100, Eleventh Temple Degree

During the readings of this monograph, every time I encountered the explanation of a principle, it reminded me that I had applied all of these principles in my life, yet their application did not keep me from going hungry, being homeless, or living in America without a green card.

Unfortunately, I do not believe anymore that the practical application of these principles is within my reach. In a sense, the only spiritual solution that makes sense to me is to pray for a better economic solution. And the best that I expect to happen is that prayer will allow me to be able to afford to treat my body well enough that I can remain in good health and be able to work hard enough to earn a good living.

I don't see how what I have learned in the monographs has much to do with this objective. And I don't think that I can really find happiness without food, clothes, shelter, or money.

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My Rosicrucian Diary

May 8, 1997

Monograph 103, Eleventh Temple Degree

While studying this monograph, I got so frustrated that I pronounced the phrase $F_y_$ loudly during the study.

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I was now working as an assistant manager in a parking lot. When I got home by 1 AM, I was exhausted. Still intimidated by AMORC, I took out the monograph to read, as I had done for the last sixteen years. Here's what I wrote:

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My Rosicrucian Diary

May 15, 1997

Monograph 104, Eleventh Temple Degree

Many times, I now curse in the middle of these sessions. If I were a free man, I would wait until Saturday, my day off, to study this monograph. I would then spend more time understanding this monograph.

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My Rosicrucian Diary

June 5, 1997

Monograph 105, Eleventh Temple Degree

Things are getting more extreme. In pure disgust, I spit on the monograph. I continued to read this monograph with complete indifference and only because I was afraid of what could happen to me if I did not read it.

Deep inside my heart, I now believe that these monographs are nothing but a compilation of lies.

I am interested now in the kind of practical knowledge that can help me to better my economic condition. Is this so strange? What use is a religious belief that grinds your mind and soul into the bleakness of poverty, that pretends it can uplift the soul without supplying some kind of solution to the needs of the human body? We all need food, clothes, shelter, and money to live. Who can pretend that we don't?

I am not talking about a religion of greed or exploitation. I am just talking about a religion that takes into consideration the common need for human beings to survive in their environment with some kind of grace and dignity and not to go hungry every day.

I hope I will be in a better mood to study monograph 106.

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Sometime in 1997, I wrote a letter to AMORC asking for permission to put the old monographs in the trash. I said in the letter that I would preserve the monographs of the eleventh temple degree that I was currently reading.

About one year after I received permission from AMORC to put the monographs in the trash, I destroyed most of them. I kept on studying the monographs of the eleventh temple degrees and the other Rosicrucian literature every day. By now my credit card debts and student loan combined were about \$75,000.

I took three jobs and worked a total of one hundred hours a week. One of my jobs was assistant manager in the airport parking operation. My duties included walking from one cashier to another and walking throughout the vast airport parking lot to check the entrance gate and other things.

I used these times to study the Rosicrucian monographs. During these periods, I did not record any notes in my Rosicrucian diaries, even though I practiced all the AMORC exercises, including meditation, many times a day.

Eventually, I found a job again in insurance in Cincinnati, Ohio, in July 1999.

I again gave credit to AMORC and its egregore for the blessing and blamed myself for my misfortunes. Consequently, I fell back into the same old patterns of reading the monographs and practicing the exercises. I'm quite sure that anyone reading this book wonders about this vacillation. And, yet, in studying these cults, I have found my pattern to be typical, not unique.

A Flood of Visions and Invasive Dreams

For more than twenty years, I used to purposely bring up a specific image when negative thoughts came into my mind—especially negative thoughts about AMORC, which was the main source of my doubts. For instance, I would think, “Why am I spending all my time on these monographs?” or “What are these visualization exercises actually doing for me?” Yes, broke, homeless, often hungry, and away from my family and friends, I would entertain these types of thoughts.

Every time a thought like this came into my head, I would, as instructed by AMORC, visualize a chosen master, someone from the Rosicrucian pantheon whom I truly respected. This would theoretically bring a spiritual influx into my immediate experience and deflect the negative energy.

Of course, the natural person to choose was H. Spencer Lewis. Lewis was the founder of our order, the powerhouse who had found

a true connection with the ancient order and resurrected it in the United States, the writer of the sacred monographs. Perfect choice.

Given my circumstances, as you can imagine, I visualized him a lot. Unfortunately, owing to these continuous efforts, when I began to separate myself from AMORC, Lewis's face became a trigger point for me.

Of course, by the time I had begun to very consciously and deliberately entertain thoughts of leaving, Lewis's face was already a key trigger for reining in any such thoughts I might have had. But, at the time, I didn't have any comprehension of how mind control actually worked.

When I reached the point where I began to intentionally mentally distance myself from the organization, his pictures persisted and began to flood my imagination. As my efforts increased, I was bombarded with the picture of his face day and night.

Since I did not have any money to hire a therapist to help me deal with the problem, I started on my own, using what I called then the "brute force method." I started by deliberately visualizing the unsavory behavior of H. Spencer Lewis. By that time, I was convinced that he had used the name of God to enslave many of his children, and this was unsavory and wrong. I also started to mentally associate his image with the other brainwashers of the world, such as Jim Jones and Marshall Applewhite of Heaven's Gate and the like. But this didn't totally neutralize the forces that were working against me.

So besides visualizing my separation, I became determined to write about it.

At this point, I began to think about looking at the monographs more critically, examining my diaries and making entries that would speak coherently about the misdeeds of AMORC. But once the diaries and monographs got into my hands, I felt an uncontrollable vibration and was forced to put them away.

But there was progress, even though it was negative at first—the

result, perhaps of my protean self and my cult personality colliding as I tried to free myself of these internal influences.

At an early stage in my conscious rebellion, I started receiving impulses that were completely backward and wrong. For example, in a very compulsive way, I went to my boss and told him that I would quit my job shortly, when in fact I had no plans to get a new job. The more these types of impulses occurred, the more the missteps I was making became obvious to me.

I attributed these missteps to my having imbibed some of the false teachings of AMORC about intuition and visualization. The techniques did not empower you with Cosmic attunement; they nurtured a false concept of intuition and spontaneity. You became a victim of your own false conception of yourself as a cosmically attuned adept, confusing the impulsive behavior with real intuition.

Another example of this type of backward manipulation could also occur in dreams. In one of my dreams, I began to continuously mull over how I could have helped my mother, my siblings, and my impoverished extended family. One person who kept coming to mind was my childhood friend from Haiti, Lucienne, who had the same social background and struggles as me.

Lucienne came to the United States about the time I was leaving Haiti. She got her mother, sisters, grandfather, and cousins out of Haiti. They, in turn, helped her poverty-stricken extended family to improve their living conditions. I kept thinking about how that had been exactly my plan for my family when I was leaving Haiti.

One night I had the following dream: I saw myself walking on a road. At one point the road split into two roads going in different directions. Then, I suddenly saw H. Spencer Lewis. He told me, *"At this point, your direction and that of Lucienne diverge."*

I woke up, and I started to think, "Even in my dreams, this creature is trying to manipulate me."

The reality was, as reflected in the dream, that I had not done what Lucienne did. I failed to fulfill the mission of my life, to help my

family. I failed to meet my family obligations because I was serving a cult and its leaders.

One night, I became fatigued with my fight against these forces within me. Would it really help me to make this bold attempt to expose AMORC? Wouldn't it just cause more problems and pain?

I then had the following dream: I saw myself driving up a steep mountain. Halfway up the mountain, I realized it was too steep to continue driving upward. I put my car in reverse and realized that going back was even more dangerous. Suddenly, I saw the face of H. Spencer Lewis. He was telling me that I could not go back. When I woke up, my heart was beating faster than usual, and I was sweating. I suppose this was a kind of warning, saying that I was doomed to destruction.

But I guess that, despite my reaction to the dream, I was not that afraid of Lewis. I realized that this time he was right: I had no choice but to expose the cult.

In 1999, I received a letter from the French grand lodge informing me that the French government had listed AMORC and a few other groups as a cult. I was curious but, at that point, I was afraid to look it up on the Internet.

By this time, although still a participant, I was delighted to hear the news that France had declared AMORC a cult. It confirmed what I thought already. I knew that it was true, and I had already wished I could find a way to free myself from the organization. But the programming was still very deep.

I went on the Internet and started browsing through the French government's report to see whether I could use the same reasoning they had used to arrive at that conclusion. I was looking for some information that could wake me up from inside, so that I could liberate myself. I browsed for a while, but the report was so large and involved so many different organizations that what was said about any specific organization was vague and not very detailed. So I gave up.

The idea then came to me to research AMORC on the Internet. But

the fear of accessing information critical of AMORC held me back. Eventually, I ventured onto a website that looked like it was from AMORC. I found there one of the most revealing bits of information about the organization.

I learned for the first time that AMORC was definitively restructured in 1993. I also learned that the division was the result of a lawsuit brought by one of the members of the “Grand Council of AMORC” against the then-current imperator of AMORC, Gary Stewart. Stewart had been directly appointed by Ralph Lewis, son of the founder, H. Spencer Lewis.

Christian Bernard, the member of the council and the grand master of AMORC in the French jurisdiction, accused the imperator, Gary Stewart, of embezzling millions of dollars from the organization. Some people said Bernard was simply attempting a coup d’état within AMORC’s governing structure.

This information was withheld from members, and for six years I was not aware of it. However, instead of freeing myself at that moment, I tried to legitimize one side over another.

Hiding information from cult members is nothing new. Hassan specifically refers to hiding “legal decisions, media exposés, and internal disputes” in the following passage:

Information is usually compartmentalized to keep members from knowing the big picture. In larger groups, people are told only as much as they “need to know” in order to perform their jobs. A member in one city will therefore not necessarily know about an important legal decision, media expose, or internal dispute that is creating turmoil in the group somewhere else. Cult members naturally feel they know more about what’s going on in their group than outsiders do, but in counseling ex-members I find that they often know the least.¹

One year later, I had an urge to redo the exercises of my first three years in AMORC. That is, I wanted to redo the exercises of the years

1981 to 1984. I had put those monographs in the trash two years earlier because I ran out of space.

Later, I sent another letter to the grand lodge, asking the location of a specific exercise, and I learned for the first time that the monographs had been “actualized.” *Actualized* in AMORC language means that the monographs have been changed. So I ordered all the new monographs (about 350 of them). No one prior to that letter had ever told me that the Monographs had been changed. Again, that was very deceptive, as well.

Meanwhile, I began to have increasingly disturbing incidents psychologically.

The “real” self has also been responsible for generating thematic dreams. I have met hundreds of former members who reported having nightmares over and over again while a member of a cult. These dreams typically involve themes of being lost, hurt, or trapped. People have told me about having cult dreams of being lost in a dark forest, of being choked or suffocated, of being imprisoned in a concentration camp.²

My Rosicrucian Diary
August 6, 1999

It has been two whole years since I last wrote in this notebook. I was surprised at that when I read the previous page. I did not realize that I have been feeling so badly toward the monographs for such a long period of time.

Since my last entry, I have continued to study on a more or less regular basis. My feelings toward AMORC and my perception of my monographs have not changed during these two years. I hope that now I will be able to come to an understanding of my relationship with AMORC.

I am still able to meditate but am still hearing strange sounds and having daymares and nightmares. I do not know if they are psychic perceptions, grounded in genuine mystical experiences, or mental problems.

Since I do not have the means to see a psychiatrist anyway, I am provisionally accepting them as some type of mystical perception.

I will endure these peculiar experiences the same way I endured stomach pain in Miami, Florida, and New York, when I did not have health insurance and had to live with the pain and accept it as an AMORC test. Now I know I had a stomach ulcer. God knows what this is, except as a working hypothesis, based on my poverty.

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My Rosicrucian Diary

September 9, 1999

Monograph 162, Eleventh Temple Degree

I fell asleep briefly while I was studying this monograph. I saw Katie in a vision while in the sleeping stage. I see myself enjoying her career as a singer, while taking on the responsibilities as her personal manager. I woke up thinking that maybe she will become a singer. Katie is my only daughter and my only child.

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My Rosicrucian Diary

October 14, 1999

Monograph 167, Eleventh Temple Degree

Today, I studied the last monograph of the eleventh temple degree. I will be filling out a special form and sending it to the grand lodge tomorrow.

Right now, I am struggling to learn my new job, study for an exam in November, and find time to study the monograph.

[Author's note: in November, when I went to sit for the actual exam, I froze in the exam room. This was the first time that anything like this had happened to me. As you might expect, I tried to explain my behavior from a mystical point of view. At this point, I was in the twelfth temple degree. I studied the monographs but did not write in my diary again until June of 2000.]

.....

My Rosicrucian Diary

August 3, 2000

Monograph 12, Twelfth Temple Degree

I studied in front of a mirror with candle and incense. It was, indeed, a very peaceful study period. Since 1999, AMORC has been classified by the French government as a cult. I believe it is, and I am secretly thinking of how to free myself. The only thing that keeps me is the entrapping concept of the egregore. I am spending a lot of time now exploring a mystical book in order to find another egregore.

• • • • •

My Rosicrucian Diary

November 16, 2000, 8:00 PM

Contact with Esoteric Hierarchy

Participation in this experiment is supposed to be especially for members of the twelfth-degree temple.

What do I think of this?

Just another level of deception and indoctrination for the “chosen,” who are now compelled to believe they are in charge of humanity.

Most members at this level are conscious of the fact that they have been used and are somehow tainted by the organization. It is, again, hard to explain to someone who has not undergone what I’ve gone through, but their inertia to freeze themselves, their core motivation, is seriously affected by the indoctrination they have experienced.

My Rosicrucian Diary
December 21, 2000

I read a dream from my old diary. I also read a letter that I sent to my mother. While reading that letter, I began to cry loudly.

I also reread a long article, which I had underlined when I was looking for a miracle in my Rosicrucian studies. I now realize how completely I was deceived by the organization.

I must now figure out the meaning of the word *practical* in these teachings. From where I stand now, financial freedom comes with hard work.

In March 2001, I was laid off and received a nice severance package. Two weeks later, I got a second job, which gave me a chance to receive two incomes (my severance paycheck and the pay from my new job). Not surprisingly, I thanked the egregore of AMORC for this opportunity. I moved to a suburb of Philadelphia, Pennsylvania, for my new job.

In 1999 in accordance with instructions provided at the end of the eleventh temple degree, I sent a letter to the master of the grand lodge. In this letter, I described the painful experiences that had started back in 1986. I was worried that perhaps I had crossed over to a negative place in my mind or even was having some kind of schizophrenic episode. I was told that schizophrenia was probably not the problem at all, but to reflect on where I might have opened my mind to a negative influence. This response was so vague that it didn't help me in any way whatsoever.

In Pennsylvania, I rejoined a Rosicrucian lodge (the Benjamin Franklin Pronaos) for the first time since 1993, the year that AMORC definitively ended its relationship with former imperator Gary Stewart. In the lodge, I discovered to my surprise that there was a bit of politics going on between pre-1993 "ancient members" and post-1993

“new members” of the organization. When pre-1993 “ancient members” go to a lodge, the officers and “new members” told them, in a somewhat derogatory tone, they have to “regularize.” Of course, “ancient members” feel insulted by such a statement. In some cases they stop going to the lodge. I can safely guess that such competition was likely to have been promoted by the grand lodge in a very subtle way.

“Ancient Members” were somewhat resentful of the way in which the current imperator, CEO Christian Bernard, had seized power in 1993. Practical as this organization was in regard to their true objectives, they were more likely working toward growing and harvesting some more safe, nonresentful members to serve their needs without problems and complaints. A new crop of cult slaves, perhaps? Or is that being too severe?

Remember the three main mottos of the ironclad rule of Orwell’s Big Brother:

War Is Peace

Freedom Is Slavery

Ignorance Is Strength

AMORC is basically a religious dictatorship run by an imperator—a Latin term used in various ways during the Roman Empire but evolving into a word basically synonymous with *emperor*. AMORC’s strength is derived from members’ blind belief in its authority, those members having been spoon-fed certain doctrines and dogmas via the weekly monographs, similar to the function of holy writ to Christian fundamentalists. These doctrines are ingested in sanctimonious and hypnotic atmosphere, reinforced by a firm injunction against disobeying the terms of membership and thereby being cut off from the egregore. A Rosicrucian who falls from the good graces of the organization will, so to speak, be at the mercy of fate.

During this period, while watching the news on TV, I was struck by how people refer to things that happened three to five years ago

as having happened “many years ago.” When I heard this, I would think, “What is wrong with these people? Only five years? I just finished spending twenty-four years of my life in AMORC, and I certainly don’t even see that span of time as ‘many years.’”

Only after a week of reevaluating the monographs, which stress the Rosicrucian concept of time, did I begin to realize that, indeed, three or five years *is* a long period of time. While I was under the spell of AMORC, I did not value the passing years. Under the umbrella of AMORC mind control, you are taught that time and space do not exist, so why worry about it?

I kept struggling with the monographs, still sleepless. I started again, laughing when I read the monographs. I was becoming unglued again.

Finally in 2004, unexpectedly, I took action. I had my deepest revelation to date that AMORC was a cult. I then walked over to my computer, went online, and found Margaret Singer’s book, and that was the beginning of the discovery of a brand-new world.

In 2007 I attempted again to restart my Rosicrucian study. I re-joined AMORC and started studying and practicing the exercises again. But it didn’t take me long to realize that the game was over.

Eventually, I had the courage to throw off the shackles of mind control and leave the quagmire in which I had been trapped for twenty-four years.

I now present to you my personal recipe for “remote indoctrination.”

.....

**Pierre S. Freeman's
DECLARATION
OF
REMOTE INDOCTRINATION**

ARTICLE 1

GAIN THEIR TRUST

Be logical, interesting, and kind enough to gain potential members' trust at the very outset. Increase their trust by pitching ancient, infallible teachings; powerful, invisible masters; a seemingly verifiable pedigree; a membership that contains some of the most famous people in history; etc. Once members have their trust, potential members will lower their defenses and can be manipulated.

ARTICLE 2

CREATE A HOLY TEXT

Utilize a text or texts requiring repeated readings and study that makes the claim of the unquestionable authority of the organization. These could be religious, political, or psychological literature, or even commercial texts like a sales or product manual. These texts are holy, not in a conventional sense, but in the sense that they are meant to be unusually or even irrationally revered by members. In multilevel selling organizations, there is a phenomenon you could call multilevel fever. And for us, there were the monographs.

ARTICLE 3

DEVELOP AN EXALTED AND INFALLIBLE LEADERSHIP

Create a sense that the current leadership, however remote, represents this authority. The member will therefore likely utilize his

own unconscious tendencies toward psychological transference to irrationally enhance his belief in and obedience to that authority. Whether one is speaking of Mao, Sun Myung Moon, or H. Spencer Lewis, that person must be exalted to the highest level. Furthermore, it wouldn't hurt if some of that leadership were on invisible planes with superhuman powers, apparent only to the elect on Earth.

ARTICLE 4

DEVELOP A SACRED ENVIRONMENT

Have the member create an environment suitable for cultivating the hypnogogic state. Utilize costumes, special furniture, symbols, and religious or political paraphernalia related to that environment. Brand that environment. The Nazis were superb at branding their environments. Adolph Hitler had his own personal architect for his buildings, although that man wound up in jail for most of his life.

ARTICLE 5

CONSTRUCT REVERED RITUALS

Create practices for the members, like chanting, movements, and concentration on candles, that can create a hypnogogic state. Use such devices for ostensibly different purposes but in a context of being provided by a higher, superior, or even infallible authority. This will further augment transference as well as suggestibility. These practices, particularly ones like special ritualistic movements or gestures and repeated songs or mantras, will enforce more bonding with the cult.

ARTICLE 6

ESTABLISH SPECIAL OBLIGATIONS

Create busywork so that the student is fatigued to the point of sleep deprivation and therefore more vulnerable to suggestion. Such extra work could be reading assignments, special exercises,

recruiting duties—as many extra responsibilities or assignments as possible, no matter how far away the actual leadership is.

ARTICLE 7

PROVIDE OCCASIONAL REAL-WORLD CONTACT

Arrange occasional meetings or peer groups that the members can support. This can even be done now through conventional media or the Internet.

ARTICLE 8

INSTITUTE ISOLATING DOGMA

Create a set of practices and beliefs that can isolate the member from friends and family. Create an aura of secrecy or specialness about the members' relationship to the cult. Whether you move up in the party echelon, take on special official duties, or get a higher degree, all can serve the same purposes.

ARTICLE 9

FOSTER A FEELING OF GROUP SUPERIORITY

Give the members a sense of superiority and isolation from non-members. Label outsiders, enforce separation from outsiders, and make members paranoid about the value of outsiders.

ARTICLE 10

CLEARLY SHAPE THE NEW PERSONALITY

In light of the organization's goals, use the various techniques of mind control to shape members to fit its needs. If the organization needs workers, shape members to work hard for long hours; if it needs money, shape them to give everything they have to the organization and to ask everyone else to give everything they have. If it just needs membership fees, make sure that not paying the fees can have tremendously bad consequences, at least mentally, for the delinquent member.

ARTICLE 11

CREATE MULTIPLE TRIGGERS TO INVOKE
THE CULT PERSONALITY

Envelope members in exercises, rituals, and special practices so that they walk, eat, and sleep in specifically branded ways, reflecting group practices and traditions. By doing this, you will create multiple triggers to invoke the cult personality whenever doubt arises. Even when conscious of the problems, members may be driven back to the herd by the strength of this artificially constructed personality.

ARTICLE 12

CREATE A SENSE OF GUILT

Make sure that members who do not conform to the group's wishes feel really bad. Punish them psychologically, punish them physically—anything and everything that will do the trick.

ARTICLE 13

REDIRECT MEMBERS' SENSE OF RESPONSIBILITY

Make family and other business seem trivial compared to the purposes of the cult. It has been proven that you can even alter members' appreciation for ordinary work duties by changing the value of space and time in the physical world and making it subordinate to the timelessness of altered states of consciousness achieved through chanting, hyperventilation, or meditation.

ARTICLE 14

ALIENATE MEMBERS FROM THE OUTSIDE WORLD

Challenge the value of the religious, educational, political, and social milieus that members have come from.

ARTICLE 15

MAKE THE SPIRITUAL REALM MORE REAL THAN THIS ONE

Question members' focus on physical reality. Create a sense that

subjective reality is more objective than physical reality—particularly a subjective reality that reinforces the cult's interpretation of the world. Question the reality of the physical world, of time and space, and of the need for logic-based decision-making.

ARTICLE 16

CREATE A GOOD, SOLID PHOBIA

Make members afraid of Satan, the men in black, the government, the dark forces, or, in general, leaving the protection of the almighty cult. Make them desperately afraid to sever the connection with the cult organization. In the case of AMORC, the last thing on earth that one would want to do would be to lose the connection with the celestial sanctum or the egregore, your basic connection to God. For everything in your life to function properly, you needed to read the group literature, do your exercises, and pay your dues.

.....

As to this memoir, I have had a bittersweet time of remembering my entrapment and my eventual liberation. I cannot help but quote a wonderful saying by the famous Roman orator, Marcus Tullius Cicero: "Liberty is rendered even more precious by the recollection of servitude."

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La Vergne, TN USA
22 February 2010

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The Prisoner of San Jose, a memoir by Pierre S. Freeman, exposes the ancient mystical order of Rosæ Crucis, also known as AMORC, located in San Jose. AMORC recruited Freeman, a young engineering student in Haiti, and exposed him to twenty-four years of sustained indoctrination and mind control. Having no family or friends able to substantially help him, no exit psychologist, deprogrammer, or interventionist to guide him, Freeman methodically studied the cult experience, analyzing the mind control and hypnotic procedures that were affecting his life. *The Prisoner of San Jose* is about how Freeman deprograms himself and recovers the mental and emotional stability he lost twenty-four years earlier. Most importantly, the story is about hope, and how Freeman is finally able to reclaim the liberty of his own personality.

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